

HISTORIA LITTERARIA:

OR, AN
EXACT AND EARLY ACCOUNT
OF THE MOST
VALUABLE BOOKS
Published in the several Parts of
EUROPE.

VOLUME THE FIRST.

WITH A
COMPLEAT ALPHABETICAL INDEX.



L O N D O N :

Printed for N. PREVOST, over-against Southampton-
street in the Strand; and E. SYMON, in Cornhill.
M.DCC.XXXI.

HISTORIA

THE

EXACT AND FIDELITY ACCOUNT

OF THE

UNABLE BOOK

Published



P R E F A C E.

A Litterary Journal should, in some measure, resemble a Map*: for as this presents us, at one View, and in a very narrow Compass, with the Extent of one or more Countries, with their Districts and Divisions, their Rivers, their Cities, and other things deserving our Observation; so the other is design'd to set before us, in a few Sheets, whatever is compriz'd in various and voluminous Treatises, by giving us their History, their Plan, their Analysis, and some of those Passages, which distinguish themselves from the rest.

Pursuant to this Idea, our Intention was, when we undertook this Work, 1st, To take notice of the most valuable Books, whether in Latin, Italian, French or English, and such only as were latest publish'd in any parts of Europe, which the Correspondence, we had establish'd abroad, enabled us to do. And, 2dly, To take under our Consideration Books of all Sciences, viz. Divinity, Philosophy, Mathematicks, Physick, particularly the Belles Lettres, and History; not forgetting to make proper Remarks upon Medals, Inscriptions,

* Vide Preface to our first Number.

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scriptions, and what other Remains of Antiquity shou'd at any time come in our way. And now, that we have publish'd as many Numbers as will compose a Volume, our Readers may judge whether we have executed our Plan according to our Promise. They may depend on us for the future, that the same Correspondence to supply new and curious Books, the same Pains and Application in perusing them, the same Care and Exactness in abridging them, and the same Judgment and Impartiality in making our Remarks upon them, shall most certainly be continued.



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EUROPE.

*Floriferis ut apes in saltibus omnia libant,
Omnia nos itidem.*———*Lucret.*

NUMBER I.



LONDON:

Printed for N. PREVOST, over-against *Southampton-*
street, in the *Strand*; and E. SYMON, in *Cornhill*.

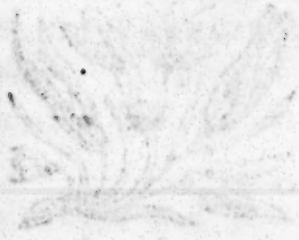
M.DCC.XXX.

(Price One Shilling.)

HISTORIA
LITTEARIA
OF THE
VALLEY OF THE
SACRAMENT

Published in the third part of
the second volume.

NUMBER 1.



Printed by
J. S. GILMAN, at the
press of J. S. GILMAN, in
the city of Sacramento.

(The Original)

P R E F A C E.

I*T were needless to expatiate on the great advantage of Literary Journals, since there is no Man of Letters, whose private experience does not more strongly convince him, than all the words we could employ, how very beneficial, as well as entertaining, they are to all persons, whose curiosity leads them to enquire into the several Transactions of the Learned World. Such Pieces, if tolerably drawn up, give the Reader, not only a general Idea of the most valuable Books publish'd in all parts of Europe; but also present to him at one view, as it were, their entire History, their Plan, their Analysis, and those Passages whose Beauty distinguishes them from the rest. A Journal ought to resemble a Map; and as this presents us at first sight, in the plainest manner, and in a very narrow compass, with the whole extent of one or more large Countries; in like manner a Work of this kind, should display in a few Sheets, whatever is included in various and voluminous Treatises.*

These are well known to be the qualities of a good Journal; but to draw up one that shall answer this character, hoc opus, hic labor. As to our own, we propose the method following.

I. To take notice of none but the most valuable Books, and such as are last publish'd, and have not been mention'd by any other of our Journalists. Of these, whether Latin, Italian, French, English, &c. we shall give a faithful Extract. The Choice

and Novelty of Books is what chiefly recommends a Journal; and with regard to these two very essential points, the Correspondence we have already settled is such, that we may confidently affirm, no Work of any Figure or Reputation, will be publish'd in any part of Europe, but we shall immediately give an account of it. To treat of Books already mention'd by others, would be of no service; and to take notice of trifling Pieces, is not only idle, but prejudicial, as it can have no other tendency, than either to mislead the Reader, by setting a Work in a false light; or to shock and offend the Author, by the disadvantageous Character we shall be oblig'd to give of his Labours. Not but we shall likewise take notice of ancient Authors, and particularly of the Classics, whenever we may be prompted to it, from any new and valuable Edition of them, that may be publish'd from time to time. In our Extracts of Histories, the most valuable branch of Polite Literature, we shall be extremely careful not to omit any Circumstance worthy our Attention; by which means the Reader will be as thoroughly acquainted with the most remarkable Particulars, as if he had perus'd the Histories at length. As to other Books, we shall first give a short Extract of the several Particulars they treat of, and then select some Passages, whose Beauty or Novelty may claim a more immediate notice. These Extracts will enable such as have not much time upon their hands, to treasure up a great number of excellent Observations, in the various Branches of Literature; and at the same time acquaint them with whatever is worthy observation, in the Works of those Writers who are the Ornament of the Age.

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II. *Our Journal will include all Subjects; Divinity, Philosophy, Mathematics, Physic, particularly the Belles Lettres, and History: nor will Dissertations on Medals, Inscriptions, and other valuable Remains of Antiquity be omitted. In a word,*

*Floriferis ut apes in saltibus omnia libant,
Omnia nos itidem.*—————

As our Journal is intended for general use, it consequently ought to be adapted so as to suit all Tastes.

In fine, as Authors, who have written on any particular Subject, are sometimes collected into a Body, and such Collections swell to so many Volumes, that it is afterwards a difficult matter, to find out any one of those Authors singly, whom we might be desirous of perusing; in our account of those Works, we shall first set down the Names of such Writers, according to the Period in which they flourish'd, and the particular Volume in which their Works are printed. The advantage of this is well known to all who have such Works in their Libraries.

As to our Criticism, the most arduous as well as important Province of a Journalist, we shall lay it down with the greatest Modesty, Caution, and Impartiality, and shall make every Consideration subservient to Merit. The Country or Religion of a Writer, shall no ways influence us, in our commendation or censure of his Works. Exalted Genius's are born in every Climate and every Religion; and to Merit only, the Encomiums of a Journalist ought to be devoted. The same Moderation and Candour will appear in our Censures, whenever

whenever they may be necessary. 'Tis well known, that Men of the greatest Sagacity and Learning are liable to Mistakes; *quisque suos patimur manes*: nor ought such to be offended, when, for general benefit, their Lapses should be exposed; provided it be done, as it shall ever be by us, in a manner that speaks the Gentleman and the Scholar.

A Journal built on this Foundation, must naturally meet with Success, since if it be true, that, *omne tulit punctum qui miscuit utile dulci*, what can be more useful or entertaining than a Work of this kind? So many Books are daily publish'd, that no private Fortune is sufficient to purchase them all; nor is Man indulg'd a length of years requisite for the perusal of them. What then can be a greater advantage to the Studious, than to have a genuine account of their just value, and the exact Contents of them? By this means he will be told either to stop here, or to purchase such Books as may be useful; and prevent his being impos'd upon by high-sounding Titles, which too often, to use an Expression of Persius, is merely *dare pondus idonea fumo*. What can be a greater satisfaction to a Lover of the Muses, than with so little labour, to acquaint himself with those new Discoveries which daily improve and refine the Understanding; with the several new Observations, whether celestial, physical, or anatomical; with those new Experiments, which, with a single puff, overturn the imaginary Systems that have been form'd on ill-grounded Hypotheses; with the learned Disputes which are now on the Carpet; with the different Opinions which arise; with the Errors which are exploded; and, in a word, with every particular that may occur from time to time in the Republic of Letters? 'Tis certain, that nothing is so well calculated as such a Journal

as

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as that we have now describ'd, to infuse that universal Knowledge, which every Man must acquire, who is unwilling to be found ignorant in any Subject that may be started.

This Journal will always consist of five Sheets and a half, and be publish'd regularly at the beginning of every Month. Six Numbers will make a Volume, to which will be annex'd, a Catalogue of the Authors from whom the Extracts are made, together with an Index. And, to oblige such of the Literati as are desirous of having the quickest notice of whatever is transacting in the Republic of Letters; there will be inserted at the end of each Journal, the freshest accounts of all Works just publish'd, and all old Authors re-printed in any part of Europe, as soon as our Correspondents shall transmit us such Accounts. And lastly, we shall add a Catalogue of new Books imported monthly by N. Prevost and Comp.



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HISTORIA LITTERARIA

ARTICLE I.

Dell' Istoria Civile del Regno di *Napoli*,
Libri XL. scritti da PIETRO GIANNONE,
&c.

That is,

*The History of the Civil Government of
Naples, in XL Books, written by PETER
GIANNONE, Doctor of the Civil Law
and Advocate there. Wherein are con-
tained the Political Government of that
Kingdom under the Romans, Goths,
Greeks, Lombards, Normans, Suevi,
Angevins, Arragonians, and Austrians.
Printed at Naples 1723. by Nicola
Naso, in 4 Volumes in Quarto.*

THIS History consists wholly of Civil
Affairs, and is therefore wholly new.
The Author, in the course of not much
less than fifteen Centuries, gives us an Account
of the various States and Changes of the Civil
Government of the Kingdom of *Naples*, under
the many Princes that were masters of it:
and the several Steps by which it came to the
State wherein we now see it; and what Altera-
tions were made in it by the Ecclesiastical Go-
vernment

Nº I. 1730.

B

vernment introduced into it; of what Use and Authority the *Roman* Laws were during that Empire, and how they afterwards declined; the various Fortune of the great number of Laws since introduced by different Nations; in short, every thing belonging as well to its Form of Government, Political and Temporal, as to its Spiritual and Ecclesiastical.

THIS whole Work is divided into four Volumes, the *first* of which contains the Government of the Kingdom of *Naples*, under the *Romans*, *Goths*, *Greeks*, and *Lombards*; the *second*, that of the *Normans* and *Suevi*; the *third*, that of the *Angevins* and *Arragonians*; the *fourth* that of the *Austrians*. In each Book the Author gives us, in the first place, an Account of the Civil Government, then of the Laws, and lastly, of the Ecclesiastical Government; so that by this useful and beautiful Method, each of those three Histories, as we may call them, may be read and understood separately and distinctly from the other.

THE Author, tho' a Member of the Church of *Rome*, yet in the course of his History plainly shews, that the whole Temporal Authority and Power of the Church is owing to the Courtesy of Princes, and the Ignorance of the People; of which the Popes making their advantage came at length to form one Monarchy within another: wherefore the Work was no sooner published, than the Court of *Rome* was alarm'd. Pope *Innocent XIII.* the very Year it came out, by a particular Bull, prohibited the reading, vending, or keeping it, under pain of Excommunication, & *æterni cum diabolo consortii*. The High Court of the Inquisition had it burnt in *Rome* by the hands of the common Hangman; at

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at the same time injoining the subordinate Inquisitors, throughout *Italy*, to follow their example in their respective Jurisdictions. Nor would the Author have been treated with less Severity, had he not escap'd their Fury by flying into *Germany*. *Innocent XIII's* Prohibition was renewed by *Bennet XIII.* the late Pope; a little before he died; which more than any thing proves, into what fears it threw the Court of *Rome*, since it is perhaps the only Book ever twice prohibited under such heavy Penalties. They besides, in order the more to discredit the Book, reported, that it was not written by *Giannone* alone, but by a Juncto of Men disaffected to the Church, at the instigation, and by the assistance of the *English*, and other Hereticks on this side the *Alps*.

WITH this Book, that has made such a noise in the World, and is thought by the Learned to be one of the best Histories that was ever written, we shall begin our Journal, and, for this first Number, shall give a short Abstract of the first Volume, and of the three others in our three next. Tho' it cannot be expected that we should include so long a History within the narrow Limits of a few Pages, yet shall we endeavour to omit no material Circumstance, relating either to the Temporal or Spiritual Government.

THE Author in his first Book, by way of *The State Apparatus*, gives an account of the Govern-^{of Italy under Augustus and}ment of *Italy*, from the Reign of *Augustus*, to that of *Constantine the Great*. *Augustus Cæsar*^{Adrian.} divided *Italy* into eleven *Regiones*, which were govern'd by the *Romans*, and their Laws, according to the various State of their Cities, ei-

ther as *Municipia*, *Coloniæ*, *Præfecturæ*, or *Civitates fæderatæ*. The *Coloniæ* were the most numerous in the present Kingdom of *Naples*: Neither were wanting *Civitates fæderatæ*; such was *Naples* itself, *Reggio*, *Locri*, *Tarento*, *Capua*, &c. These, excepting the Tribute which they paid, as a token of the Confederacy, were entirely free, had their own Government, their own Magistrates, and their own Laws; which as they were *Greek* Cities, were the same with the Laws of *Athens*. This State of the *Regiones* of *Italy* continued to the time of *Adrian*, who divided *Italy* not into *Regiones*, but *Provinces*, as *Augustus* had divided his foreign Acquisitions; of the eleven *Regiones* he made seventeen *Provinces*, four of which consisted of that part of *Italy*, now called the Kingdom of *Naples*; and were govern'd by new Magistrates.

1. A part of *Campania* by a *Consularis*.
2. *Puglia* and *Calabria*.
3. *Lucania* and the *Brutii* by *Correëtores*.
4. *Samnium* by a *Præses*; which were Names of Magistrates of different dignities.

As the Authority of these Governors was great, so the Cities of *Italy* lost much of their ancient Liberty; but the finishing stroke to the ruin of *Italy*, was given by *Constantine the Great*, when he translated the Imperial Seat to the East; and having brought in a new Form of Government, left that of the Western *Provinces* entirely to his Officers. But before our Author treats of this new Form of Government, he gives us a more useful than diverting Account of the *Civilians*, who flourish'd from *Augustus* down to *Constantine the Great*, and their Books, of the Constitutions of those Princes, out of which the *Papirian*, *Gregorian*, and *Hermoginian* Codes were form'd; as also of the

two

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two celebrated Academies of the World, that of *Rome* in the West, and the *Schola* of *Berytis* in the East. From the state of the Law, he passes to that of the Church, shewing us how at first the Churches were, by one common Consent, govern'd by Presbyters like an *Aristocracy*; but afterwards, the number of the Faithful encreasing, altho' the Government was continued in the Presbytery, they gave the Superintendency to one of the Priests, whom they called *Bishop*, that is to say *Supervisor*; so that the Government of the Church became mix'd of *Monarchy* and *Aristocracy*.

The Ecclesiastical Government.

FROM the Ecclesiastical Government, our Historian goes back to the Temporal, beginning with the new Form of Government introduc'd by *Constantine the Great*. This Prince divided the whole *Roman* Empire into four Prefectures, of which the Prefecture of *Italy* was one, but divided into two *Vicariatus* or Lieutenancies; the one, of *Rome*, which comprehended ten Provinces, and amongst them the four, which now make the Kingdom of *Naples*, all under the *Vicarius* of *Rome*, and therefore call'd *Provinciae Suburbicae*; the other of *Italy*, under which were seven Provinces govern'd by the *Vicarius* of *Italy*, who resided at *Milan*; whence they were simply call'd Provinces of *Italy*. Each Province in particular was govern'd more immediately by the same Officers that *Adrian* instituted, who were subordinate to the *Vicarii*, as the *Vicarii* to the *Præfect*.

The new Form of Government introduc'd by Constantine the Great.

Here the Author, after having briefly treated of the Officers of the Empire in general, and particularly of the Magistrates, to whom the Government of the present Kingdom of *Naples* was committed, shews that these Provinces were

never yielded up, or given away to any Person; by evidently convincing us, that the so much boasted Donation of all *Italy*, suppos'd to have been made by *Constantine*, in the Spring of the year 324, to *Sylvester* Pope of *Rome*, four days after he had been baptiz'd by him, is a Forgery. His Proofs are, 1. That there are found more than twelve Copies of the Instrument of this Donation, each of them differing from one another. 2. That it is clearly prov'd by two Constitutions of *Constantine*, still to be seen in the *Theodosian Code*, that *Constantine* was not at *Rome*, but *Theffalonica*, during these suppos'd Months of the Year 324. 3. That neither *Eusebius* of *Cæsarea*, who has given us a minute and particular Account of the Actions of that Prince, nor any of the other contemporary Writers, have so much as mention'd so memorable a Fact. 4. That all the ancient Authors, both *Greek* and *Latin*, are unanimous, that *Constantine* receiv'd Baptism not at *Rome*, but in *Nicomedia*, when he lay at the point of death.

THE Author having thus discover'd the Forgery of this Donation, and likewise given us a very exact Account of the new State of the Law under *Constantine*, and his Successors, down to *Valentinian III.* of the Civilians and their Books, of the Constitutions of those Princes, out of which the *Theodosian Code* was form'd, and of its Use and Authority, in the West, &c. proceeds to the Ecclesiastical Government, and shews us how the disposition of the Churches, being made after the Model of the new division of the Provinces introduc'd by *Constantine*, the Bishops, who presided in the Metropolitan Cities, began to usurp a Power over the Bishops of

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of the lesser Sees; and by this means the Bishop of *Rome* acquir'd a Power over all the Bishops of that *Vicariate*, as the Bishop of *Milan* over all those of the *Vicariate* of *Italy*. The Churches began now to abound with temporal Riches; but the Avarice of the Clergy, always watchful and attentive, in order to take advantage of the Devotion and Simplicity of the People, brought matters to such a pass, that Princes were soon obliged to put a stop to their Acquisitions. From this time Canons took their rise, the first Collection of which was published about the Year 385; but they were obligatory by meer dint of Religion, and not by any coercive Power, which the Church neither had, nor claim'd in those days, nor down to the Reign of *Justinian*.

THE Author here resumes the Thread of the Civil History. The Form of Government established by *Constantine*, was maintain'd down to the Reign of *Justin II.* but, in the mean time, there happen'd a great Change in their Princes. The *Heruli* and *Thuringi* under *Odoacer*, their Chief and General, taking advantage of the intestine Divisions, that reigned among the *Romans* during the Reign of the Emperor *Augustulus*, made themselves masters of *Italy*, and proclaim'd *Odoacer* their King, having banish'd *Augustulus* to *Naples*, and confin'd him in the Castle of *Lucullus* in the year 476. *Odoacer* was soon expell'd by *Theodoric* the *Ostrogoth*, in the year 489, whom *Zeno*, Emperor of the *East*, by an Imperial Decree, declar'd Emperor of *Italy*, tho' he took no other title upon him, than that of King. The *Goths*, after reigning 64 years in *Italy*, were at last driven out by *Narses* in the Reign of *Justinian*, in the year 553.

The Empire
of the Ro-
mans ex-
tinguish'd.

Castel
dell' Ovo.
476.
489.

553.

HISTORIA LITTERARIA. Art. I.

and *Italy* was united to the Empire of the *East*. Of these several intestine Commotions we have an ample detail; as also of the Actions both of the *Ostrogoths* that reign'd in *Italy*, and the *Westrogoths*, who reigned in *France* and *Spain*, and of their Laws, as well as those of the Emperor *Justinian*, and his two Codes, his *Novellæ*, the *Pandects* and *Institutions*, of the Use and Authority of these Books in *Italy*, &c.

The Ecclesiastical Polity.

As to the Ecclesiastical Polity, the Church now began to encroach upon the State, new Canons were established, some of which related to the Authority of Princes. *Justinian* in some cases granted the Clergy Immunities, which they afterwards claim'd as due by Divine Right. But the Power by them usurp'd did not keep pace with the Increase of their Wealth; new Funds were establish'd, from which they drew great Riches; such were Monasteries, which now began to be founded in the *West*, Sanctuaries, Reliques of Saints, forg'd Miracles, &c. but the most lasting Fund, was the establishing the Custom of paying Tithes, which in the first Centuries were free and voluntary, by Law and Canons.

New Polity introduc'd into Italy by Longinus the first Exarch.

FROM this account of the Ecclesiastical Government, in this sixth Century, our Historian comes to treat of the new Form of it, introduced into the State, by *Longinus* the first Exarch. This *Longinus*, being sent by *Justin II.* to succeed *Narses* in the Government of *Italy*, put down the *Consulares*, the *Correctores* and the *Præsides* in all the Provinces; and in every City and Town of any Moment, appointed Heads, whom he call'd Dukes, and likewise Judges in each of them for the administration of Justice: To him, who resided at *Ravenna*,
and

ART. I. HISTORIA LITTERARIA.

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and govern'd in the Emperor's stead, he gave the Title of Exarch. These Dukes and Judges were subject to the Exarch only, at whose disposition they were, and to whom they had recourse in matters of moment. While *Longinus* The Lombards enter Italy. was making such Innovations in the Civil Government, the *Lombards* (invited by *Narses*, in order to revenge himself of the disdainful Language given him by *Sophia*, Wife of *Justin*, in April, in the year 568) enter'd *Italy*, easily made themselves Masters of the Province of *Venice*, and afterwards, by degrees, of *Liguria*, *Tuscany*, *Umbria*, &c. and in the year 589, subdu'd the intire Province of *Samnium*, and at last *Benevento*. As the Cities fell under the power of the *Lombard* Kings, they created a Duke to govern each of them: hence the three famous Dukedoms of *Friuli*, *Spoleto*, and *Benevento* had their first rise; but that of *Benevento*, in process of time, became as much superior to the other two, as those two exceeded the lesser Dukedoms of *Italy*. The first maintain'd it self for the space of more than 500 Years, and extended its Borders so far, as to comprehend all that, which is now the Kingdom of *Naples*, excepting the *Neapolitan* Dukedom, *Amalfi*, *Gaeta*, and some maritime Cities of *Calabria*, and of the *Brutii*. This Extent occasion'd a new Form of Government, and Division of the Dukedom into smaller Provinces, which were call'd *Contadi*, or *Gastaldi*, each of which had separate Governors, call'd *Comites*, or *Gastaldi*, who govern'd them with full, tho' dependent Power; neither were they remov'd from the Government, but for Felony: and in process of time it became a Custom, that if their male Line was not extinct, the Counties

*The Origin
of Fiefs in
Italy.*

ties were never transferr'd to another Family ; and in this manner Counties and Fiefs were introduc'd into these Provinces. As to the Dukes themselves, they were subordinate to the *Lombard Kings*, who had the Sovereignty of it ; but when they were driven out of *Italy* by *Charles King of France*, *Arechis*, then Duke of *Benevento*, and Son-in-law to *Desiderius*, the last King of the *Lombards*, disdaining to be a Vassal to the *French*, assum'd the Title of Prince, and govern'd with absolute and independent Authority.

751. THE other Cities likewise, which remain'd under the *Greeks* in *Italy*, about this time changed their Form of Government. The Exarchate of *Ravenna*, on which all the Dukedoms depended, being extinguish'd in the Year 751, the *Greeks* appointed a new Magistrate for the Government of *Sicily*, and the few Cities that were subject to the Emperors of the East in *Italy*, whom they call'd *Patrician* or *Deputy*. Tho' this *Patrician* had the Government of these Countries, yet the *Neapolitan* Dukedom was govern'd under him by Dukes sent directly from *Constantinople* ; or, as others write, chosen by the *Neapolitans*, and only confirm'd by the Emperors. The Cities of this Dukedom had their particular *Rectores*, by whom they were immediately govern'd, and who were likewise called Counts, and subordinate to the Duke of *Naples* who appointed them. But these Counts were purely ministerial, and for a certain time ; Fiefs not being known among the *Greeks*.

*The Origin
of the Temporal
Dominion of
the Popes
in Italy.*

BESIDES these Dukedoms, in the Reign of the *Lombard Kings*, sprung up a new Principality, viz. that of the Pope, whose Greatness is owing to *Pepin*, King of *France*. This Prince was

was highly oblig'd to the Apostolical See. Pope *Zachary* had absolv'd the *French* from their Oaths of Allegiance to *Childeric*, their lawful King, that they might be able to place *Pepin* on the Throne. Pope *Stephen II.* in order to gain him a greater Veneration from his Subjects, and for the better establishing the Kingdom of *France* in his Person and Posterity, had consecrated him King with his own hands. *Pepin*, in return for so many favours, promis'd to drive the *Lombards* out of the Exarchate of *Ravenna* and *Pentapolis*, which they had united to their own Crown in the year 752; and to restore those States, not to the *Greek* Empire, to which they belonged, but to *St. Peter*, and his Vicar. *Stephen* commended his generous Offer of other People's Rights, and also enlarg'd upon the great advantage it would be to the Salvation of his Soul; whereupon the Donation was sworn to by *Pepin*, and in the year 754 put in execution. Thus the Popes from Priests became Princes, and the *Servant of Servants*, ill imitating the Example of our Saviour, became Lord and Master.

752.

THE Grandeur of the Popes was of such advantage to the *French*, that it acquir'd to *Charles*, Son of *Pepin*, not only the Kingdom of *Italy*, by driving out the *Lombards*, but also the Empire of the *West*; of which our Author gives us the following account. *Desiderius*, King of the *Lombards*, provok'd at the haughty Proceeding of Pope *Adrian I.* now a Prince, commanded his Army to march into *Pentapolis*. *Adrian* did not fail having recourse to *France*, and not only demanded assistance from *Charles*, but also invited him to come and conquer *Italy*. *Charles*, who only wanted so fair an

The Lombards expelled Italy.

an opportunity of driving the *Lombards* out of *Italy*, received the Invitation with incredible satisfaction; and immediately putting himself at the head of a powerful Army, forc'd his passage over the *Alps*, and laid close siege to *Pavia*, in which *Desiderius* had shut himself up. All the other Cities of the *Lombards* being alienated from their Prince, by the means and contrivance of the Pope, voluntarily yielded to *Charles*. *Desiderius* held out *Pavia* to the utmost extremity, but at last was forced to surrender the Place, himself, his Wife and Children at discretion to *Charles*, who sent them all to *France* in the year 774. Thus ended the Kingdom of the *Lombards* in *Italy*, after it had lasted the space of two hundred Years; and *Charles*, who in the year 774 had been proclaim'd King of *France*, and of the *Lombards*, by Pope *Adrian*, was in the year 799, crown'd Emperor of the *Romans* by *Leo III*. This is an Abstract of the Account the Author gives us, of the Facts contained in this period of Time; to which he adds a distinct Narrative of the Actions of the *Lombard* Kings, of the Dukes of *Benevento*, of the Wisdom and Justice of their Laws; of the coming of the *Bulgarians*, and the Origin of the *Italian* Language; as also of the Incurfions of the *Saracens*, and how they got footing in the present Kingdom of *Naples*, &c.

Charles
the Great
crown'd
Emperor.

To the Civil History our Author adds the Ecclesiastical, from *Justin II.* to *Charles the Great*, and relates the first Rise of the two famous Patriarchates, that of *Rome* in the West; and the other of *Constantinople* in the East; whose Churches jarring amongst themselves, occasion'd an obstinate Division betwixt the
Greeks

Art. I. HISTORIA LITTERARIA.

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Greeks and *Latins*; in what manner that of *Rome*, whose Ambition had no bounds, not only subjected all *Italy* to his Patriarchal Authority, but likewise the *Gauls* and *Spain*; whence it came to pass, that they arrogated to themselves a power of overthrowing the Rights of all the Metropolitans. After this, he informs us how, and upon what occasions Princes began to usurp the Rights of the People and Clergy, in the Elections of Bishops; how Churches and Monasteries became more frequent, the Monks more numerous, and their Revenues more and more increas'd.

As the Kingdom of *Italy* was no ways alter'd by *Charles the Great*, with respect to its Government; the Author, after having related the War, which the *Beneventans* maintain'd against the *French* and *Neapolitans*, enlarges on the profuse Donations, Exemptions, and Privileges granted by *Charles the Great* to the Church, and Popes, who, with no less generosity, repaid him in their Spiritual Gifts. He enrich'd ^{The Ecclesi-} not only the Church of *Rome*, but other ^{astical} Churches likewise, with Baronies, Counties, &c. ^{State ag-} making the Bishops and Abbots Temporal ^{grandiz'd,} Lords, and investing them with the Ring and Crosier in the Temporalty; he likewise gave them *Territorium* and *Jus carceris*; and besides ordain'd, that none of the Clergy should be accus'd before the secular Magistrates. These, and many other Privileges *Charles* granted to the Clergy; and other Princes, in imitation of him, granted them the same: but they soon wrested the Right of Investiture out of the hands of Princes, disclaim'd their Assent to their Elections, and retain'd both Fiefs and Jurisdictions; boasting too, that it was not by the Con-

Concession of Princes, that they exercis'd Jurisdiction over Ecclesiastical Persons, but by Divine Right.

THE Ecclesiastical State being thus aggrandiz'd, the Clergy began to set their minds more on Temporal Affairs, than Divine and Sacred; the ancient Discipline was intirely laid aside, and the whole Church plung'd in Dissoluteness and Debauchery; neither was there any Wickedness which the Clergy was not guilty of: Popes were excommunicated by their Successors, and the Sacraments, administred by them, annull'd. Six Popes were turn'd out by those who wanted to succeed them, nay, and two murdered. *Theodora* a famous *Roman* Courtesan, by the Faction she had in *Rome*, John X. made one of her common Bullies Pope, at twenty Years of age; *John XI.* who was the bastard Son of Pope *Sergius*, was likewise made Pope. In fine, such and so great Disorders were committed in those times, that all Historians agree, that these were not Popes, but Monsters; even Cardinal *Baronius* himself owns, that the Church was in these times without a Pope.

THE Political State afterwards fell into no less Confusion, when *Charles the Gross* dying without male Issue, the Kingdom of *Italy* pass'd from the *French* to the *Italians* in the year 888, who not being able to govern themselves, resolv'd at last to have recourse to *Otho*, Son of *Henry* King of *Germany*, who drove out the *Italian* Tyrants, rather than Kings, and put a stop to the intestine Broils and Calamities, under which *Italy* had groan'd for upwards of sixty years. Of all these Transactions our Author gives us a most accurate and succinct Account, as also of the Wars carry'd

888.
The King-
dom of Ita-
ly passes
from the
French to
the Italians,
and from
these to the
Germans.

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on by the *German* Kings of *Italy*, against the *Greeks* in *Apulia* and *Calabria*, of the Institution of the Electors of the Empire, of new Revolutions that happen'd in *Italy* at *Otho* III's death in the Year 1001, and how the Race of the *Otho's* being extinct in him, the *Italian* Princes again conspir'd to get the Empire and the Kingdom of *Italy* into their own hands, by setting up *Ardoin* the Son of *Dodo* Marquis of *Eporedia*. But *Arnulphus* Archbishop of *Milan*, looking upon this Election without his Authority, as an Affront, depos'd him in a Council of his Bishops, and mov'd *Henry* Duke of *Ba-* Henry
varia, and King of *Germany*, to drive him Duke of
from the Throne. *Henry* having vanquish'd Bavaria
his Rival, was by the Archbishop of *Milan* crown'd
crown'd King of *Italy* in the year 1013, and King of
shortly after went to *Rome*, in order to receive Italy and
the Imperial Ensigns and Crown from Pope Emperor.
Benedict VIII. Thus the Empire and Kingdom 1013.
of *Italy* pass'd from the Race of the *Otho's* into the House of *Bavaria*, in the person of *Henry* II. and *Ardoin*, after having held the Kingdom of *Italy* almost two years, gave over all hopes of being restor'd, and became a Monk.

I cannot better conclude this Abridgment of *Giannone's* first Volume, than with the Words made use of by him on this occasion; which clearly shew the free and noble Spirit of the Author, and his regard to Truth, since he has not, even in *Italy*, been afraid to write with such freedom of the *Roman* Clergy's bold Usurpations. " Not only the Pope, says he, " but the Archbishops of *Milan* likewise pretended, that the Election of the Kings of " *Italy*

“ *Italy* belong’d to them ; for they look’d on
 “ the Ceremony of their crowning and a-
 “ nointing Kings, which at first was practis’d
 “ to render the Action more solemn, to be a
 “ Matter of Right necessarily inherent in them,
 “ and claim’d it, as if the Election had abso-
 “ lutely depended on them. A Warning both
 “ to People and Princes to be upon their
 “ guard how they suffer Priests to meddle in
 “ their Affairs, or in any thing belonging to
 “ them ; for what at first they get by way of
 “ courtesy, or out of respect to their Dignity,
 “ they afterwards claim as their due ; and then,
 “ with the utmost ingratitude, deny they owe it
 “ to them ; but attribute it all to their own
 “ Authority and Character.”

ARTICLE II.

Lexicon Militare, Authore CAROLO de
 AQUINO Societatis Jesu, 2 Vol. &c.

That is,

*A Military Lexicon by F. CHARLES
 d'AQUINO Jesuit. Printed at Rome
 by Antonio de Rubeis, 1724. in two
 Volumes in Folio.*

FATHER Charles d'Aquino, descended from
 the Dukes of *Aquino* in the Kingdom of
Naples, was well known to the Litterati of *Italy*,
 before his publishing of this Book. He taught
 Rhetoric in the *Roman* College for the space
 of eighteen years, during which time he pub-
 lished the following Pieces. *Poëmatum libri*
quinque,

quinque, *Elegiarum libri tres, Orationum libri duo, Satyrarum libri tres, Epigrammatum libri quatuor.* But the *Lexicon Militare*, which he published a few Years since, and of which I am now to give some account, has been esteem'd this Author's principal and grand Work. He therein not only, with great perspicuity, explains whatever any way belongs to War, but besides, confirms such Explanation by Passages taken from *Latin* and *Italian* Writers, which gives light to many Places to be met with in the Classics, otherwise very obscure. Nor does he confine himself singly to words used by Authors of the best Ages alone, but besides extends to those, in use among Writers of the lower Ages; it being his Intent to give us a full and distinct Knowledge of whatever relates as well to the ancient as modern manner of War. To this end he no less copiously, than learnedly and clearly treats of the following Heads.

De Militiâ, & ad eam spectantibus generatim.

De Religione & bonis Moribus.

De Diis & Deabus militaribus,

De Heroibus, & Ducibus fabulosis.

De Festis militaribus & Sacrificiis.

De Ludis Gymnicis, & aliis Ludis sacris.

De creando Milite, & sacris Ordinibus equestris militiæ.

De Tyronibus, Exercitatione, & Equestribus ludicris Certaminibus.

De Duce supremo, & ejus Insignibus.

De Architecturâ militiæ adjutrice.

De Bello indicendo, apparatu, delectu, & prosecutione.

De Exercitu, & ejus partibus.

Nº I. 1730.

C

De

De Bellicis Magistratibus, & Primoribus militiæ.

De Militum Nomenclaturâ.

De Equitatu.

De Ministris, Fabris, & Servis.

De Acie.

De Instrumentis musicis.

De Clamoribus, Acclamationibus, Canticis, Saltationibus.

De Signis, & Vexillis.

De Vigiliis, Exploratoribus, Nunciis, & Significationibus aliis.

De Armis generatim.

De Armis tegentibus, & offendentibus.

De Machinis, earum partibus, & Instrumentis ad offendendum.

De Remediis ad repugnandum.

De Vestibus, Calceis, Tibialibus, &c.

De Ornatu & Munditiâ.

De Arce militari & Stipendiis.

De Annonâ & Cibariis.

De Curribus & Sellis.

De Impedimentis.

De Equis, & Equorum Nominibus.

De Supellectile & Oneribus.

De Castrametatione, Itineribus, & Mansoribus.

De Arce, & Re munitoriâ.

De Pugnâ.

De Præmiis, Concessionibus, & Indultis.

De Pœnis, Mulctis, & Re Judiciariâ.

De Remediis adversus offensionem armorum.

De Obsidione.

De Supplicibus, & Deditiis.

De Seditione.

De Pace, Fœderibus, & Sponsionibus.

De Victoria, Victis, & Victoribus.

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De Triumpho, Trophæis, & Testimoniis
publici honoris.

De Re Nauticâ generatim.

De Navibus Bellicis, & Adjutricibus.

De Navium Partibus, Ornamentis, Instru-
mentis, &c.

De Animalibus.

De Occisione, Funere, & Morbis.

De Quæstionibus militaribus.

De Adagiis militaribus.

UNDER these various Heads our Author with great accuracy and perspicuity treats of many things, which have by other Writers either been wholly omitted, or not explained so clearly as they ought to have been. He besides gives new Explications to several Texts of the Classics; for instance under the word *Mina*, he clears up this Passage in the 4th *Eneid* of *Virgil*,

———*pendent opera interrupta, minæq;
Murorum ingentes* ———

in a different manner from *Servius*, *Turnebus*, and all the other Commentators, who will have it that the word *Minæ* here, signifies either the Battlements of the Walls, or Loop-holes. *Virgil*, says our Author, is here giving an account that the building of *Carthage* ceased, and that the Walls remained unfinished; but how could that be said, if the Battlements, which are the last thing to compleat them, were already built? And yet is it less probable, that *Virgil*, here mentioning only great and magnificent Circumstances, should by the word *Minæ* understand Loop-holes, which were no more than little Windows, or Chinks in the Wall. He therefore concludes, that no particular part of Building was meant

by this word, but that the Poet spoke figuratively, and that by *minas murorum*, he meant such a beginning, as promised the building of a great City. In a like figurative way of Speech *Horace* in his *Sat. 3. Lib. 2.* says,

Atqui vultus erat multa & præclara minantis.

And *Virgil* himself, *Lib. 1.*

—————geminique minantur
In Cælum scopuli—————

IN the same manner in the word *Gladius*, after shewing that the *Romans* wore their Swords on their right, and not on their left side, he takes *Horace* to have spoken not of the Hand, but of the right Side, when he says, *Epod. 7.*

*Quoquo, scelesti, ruitis, aut cur dexteris
Aptantur enses conditii?*

ACCORDING to this Explanation the word *apto* is here very proper; whereas it would be quite contrary, if *Horace* spoke of the Hand, as any one may plainly see.

HE besides with great perspicuity explains many obscure and dubious Texts of the *Italian* Writers, which the brevity of my Design does not allow me to instance. The Author has in the Conclusion subjoin'd three ample Indexes, the first of the Titles, the second of the most remarkable Things, and the third of such *Italian* Words as are explain'd in the Work, with the Origin of them.

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A R T I C L E III.

De Liturgiâ Gallicanâ, Lib. III. in quibus, &c.

That is,

*Three Books on the French Liturgy, wherein the Form and Rites of the ancient Mass, as used above a thousand Years ago amongst the Gauls, are discover'd from ancient Monuments from the Gallican Lectionarium *, never before published, and three Thomasian Mass-books, which are printed at length. Whereunto is added, an Enquiry concerning the Cursus Gallicanus, or the Rise and Progress of Divine Offices in the Gallican Churches, by JOHN MABILLON, Presbyter, and one of the Fathers of the Congregation of St. Maur. Paris, Printed for Montalant, 1729. Quarto. p. 477. ad Ripam RR. PP. August. prope Pontem S. Michaelis.*

THE Author of this Work is already so well known, that it would be useless to say any thing of him. *M. du Pin*, in his *Bibliothèque of Ecclesiastical Writers*, gives him the following Elogy. *It would be difficult to praise F. Mabillon as he deserves. The Voice of the*

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Public,

* The Lectionarium is a Book containing the Prophecies, Epistles, and Gospels read in the Mass throughout the Year.

Public, and the general Esteem of all the Learned are a much better Panegyric on him than any thing we could say. What gained him the greatest Reputation was, his very learned *Treatise de Re Diplomatica*, wherein he not only lets us into the knowledge of *Charters*, but shews us how to make a Judgment of all ancient Monuments; a thing which no Person ever dared to attempt before him.

THE Author's aim in this Work is from the Monuments of Antiquity to trace out the ancient *Gallican Liturgy*, now for above nine hundred years, not only grown into disuse, but oblivion. All Authors agree, that the *Gallican Liturgy* was at first different from the *Roman*, and that the Alteration happened before the eighth Century in the Reign of *Charlemagne*. That Prince receiv'd from Pope *Adrian I.* the * *Sacramentarium* of *St. Gregory*, then and ever since used in Divine Service by the *Romans*. This Alteration was received with so full a Consent by the whole *Gallican Church*, that in the Reign of *Charles the Bald*, Grandson to *Charlemagne*, the Memory of the *Gallican Liturgy* was entirely obliterated and lost; so that this Prince could no otherwise come at the knowledge of the difference between that Liturgy and the *Roman*, than by having Mass celebrated by Priests that came *ex partibus Toletanæ Ecclesiæ*; this Church, as he had heard, using the same Liturgy with the ancient *Gallican Church*. *Charles* prefer'd the *Roman* to the *Toledan Ritual*, nor ever after thought of setting the *Gallican* up again; so that

* The *Sacramentarium* contains the Collects and Prayers said at the Mass, which were collected by *St. Gregory*.

that there could scarce be any mention made of it by any Writer before our age.

THE first who after so long a time revived the Memory of the *Gallican* Liturgy, was *Matthias Flaccus Illyricus*, one of the *Magdeburg Centuriators*, who having found an old *Latin Mass* in an ancient Manuscript, imagin'd it might be that in use among the *Gauls* and *Germans*, before the *Roman*. This Conjecture was by *Guilielmus Peyratus* and *Carolus Contius* laid down as an Opinion not to be doubted; but Cardinal *Bona* shews the Insufficiency of it, but yet confesses at the same time, that he found himself much perplexed in the search of the ancient *Gallican Mass*.

WHILST things continued in this state of uncertainty, the Author, in the *Luxovian Monastery* of *Benedictins* happen'd upon a *Lectio-narium*, which had been in use above a thousand years before, for reading the Prophecies, Epistles, and Gospels at Divine Service. This he was of opinion belonged to the *Gallican Church*, and therefore undertook the publishing a Work, wherein were explained, all the other Rites and the true Form of the Liturgy used by that Church before *Charlemagne's* time.

THE whole Work is divided into three Books. In the first, after having explain'd several Liturgies of the *Latin Church*, such as the *Roman*, *Ambrosian*, *Milanese*, *Spanish*, (called the *Mosarabic*, from being followed by the Christians in *Spain* mixed among the *Arabians*;) he gives the true signs whereby the *Gallican* may be known and distinguished. He then compares it with the *Mosarabic*, and distinctly explains its several parts from *Gregory of Tours*, and other ancient Monuments. After this he proceeds to

an Enquiry into the Vestments worn by Priests before the seventh Century in their public Ministry, what Vessels, what were the Form and Situation of Churches among the *French*; of all which he minutely explains every part in particular, together with their Ornaments. He concludes this first Book with a short Dissertation upon the Custom of reserving the Eucharist in order to give it as a Viaticum to such as were dying, as also upon the place where it was kept.

In the second Book the Author examines into the *Lectionarium*, and gives us the beginning and end of all the Lessons contain'd in it, together with explanatory Notes thereupon. He shews its antiquity from the small number of Festivals which it enjoins, and from the Form of its Characters; which, compared with those to be found in his fifth Book, *de Re Diplomaticâ*, plainly appear to be *Merovingian* Characters; of which he gives us a Specimen, that every one may judge of its Antiquity. He concludes it belong'd to the *Gallican* Church, as well from its being written in *France* before the *Gallican* Ritual was introduced there, as from its Lessons being disposed according to the ancient order, observed in all the *Gallican* Churches; besides its containing an exceeding small number of Saints days, one of which is appointed to *St. Genevieve*, whose Worship (there being in those days so few Festivals) other Nations did not so much mind.

The Author, in his third Book, gives a very full and ample account of three very ancient Mass-Books, viz. *Missale Gothicum*, *Missale Francorum*, and *Missale Gallicanum*, which he inserts entire, by reason the Copies of the *Roman* Edition

Edition are extremely scarce, and proves that they were in use in the *Gallican* Church in the Celebration of Mass. He likewise takes a great deal of pains to prove from these Missals, that the Doctrine of the Church of *Rome* in regard to the Pope's Supremacy, and Transubstantiation was in those Days believed by the *Gauls*.

To this Work the Author has added a very learned Enquiry into the Rise and Progress in the *Gallican* Churches, of those Prayers, which are to be said every day by the Priests of the Church of *Rome*, and now pass under the name of the *Breviary*. He closes the whole with two Appendixes, the first whereof contains many very valuable Pieces of Antiquity, drawn partly from the *Mosarabic* Missal, and partly from other Manuscripts extremely ancient, and which wonderfully illustrate the ancient *Gallican* Liturgy. The other from the *Lectionarium Gallicanum* gives us a view of the Lessons of Scripture which vary from the vulgat Translation. The Author throughout his whole Treatise shews himself incomparably well versed in Ecclesiastical Antiquity, and well worthy of the Praises bestowed on him by the Doctors of the *Sorbenne* after an examination of this his Work.

ARTICLE IV.

Histoire de l'Academie Royale des Sciences,
Année 1727. Avec les Memoires, &c.

That is,

The History of the Royal Academy of Sciences for the Year 1727. with the Mathematical and Physical Transactions for the same Year, taken from the Registers of the Academy. Printed in the Royal Printing-House at Paris, 1729.

THE History of the Royal Academy of Sciences, of which the present Work is a Continuation, is of it self so well known to the Learned, that it would be needless to say any thing here in its commendation. Every one knows with how many beautiful discoveries it has enriched the *Republic of Letters*, laying open even to an ordinary Capacity, the most secret and abstruse Mysteries of Nature. The other Volumes already published have been mentioned by the other Journalists; of this, as yet never mentioned, we intend here to give the Reader some account, and shall first lay before him a general View of what is contained, as well in the History, as in the Transactions, and then select an Observation or two, the inserting which at length will, we hope, be agreeable to the Reader. The History treats of the following matters,

PHYSIQUE

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PHYSIQUE GENERALE.

Sur des os d'Elephans trouvés sous terre,
Observation de Physique Generale.

ANATOMIE.

Sur ce que le Nerf intercostal fournit des
Esprits aux yeux.

Sur la Vûe des Enfans.

Sur les Mouvemens des Lèvres.

Diverses Observations Anatomiques.

CHYMIE.

Sur le Verre des Bouteilles, ou sur la Dis-
solubilité de plusieurs Verres.

Sur le Froid qui resulte ordinairement du
mélange des Huiles Essentielles avec l'Esprit
de Vin.

Sur un Sel naturel de Dauphiné.

Observations Chymiques.

BOTANIQUE.

Sur le Corail.

Sur une Vegetation particuliere qui vient sur
le Tan.

ARITHMETIQUE.

Sur quelques Propriétés nouvelles des Nom-
bres.

GEOMETRIE.

Sur le Roulement des Polygones réguliers.

Sur les Polygones réguliers circonscrits &
inscrits.

Sur un nouveau Developpement des Courbes.

Sur un nouvelle Goniometrie.

ASTRONOMIE.

Sur le premier Satellite de Jupiter, & sur
les Tables que feu M. Cassini en a données.

Sur la Question, si la Lune tourne autour
de la Terre, ou la Terre autour de la Lune.

MECHA-

MECHANIQUE.

Sur la force des Revêtemens, qu'il faut donner aux Levées de Terre, Digue, &c.

Sur l'Impulsion oblique des Fluides.

Machines, ou Inventions approuvées par l'Académie en 1727.

Eloge de M. de Malezieu.

Eloge de M. Newton.

THE Transactions contain a great number of very learned and curious Enquiries, Experiments, Dissertations, Observations, &c. concerning things belonging to each of the above-mention'd Sciences. We shall here insert an Experiment made by *M. Maupertuis*, upon one of the Species of *Salamanders*.

THIS learned Gentleman, without entring into a detail of all the several Species of *Salamanders*, or of what many have written about them, gives us a few curious Observations made by him upon one Species of this Animal, that is to say, the Terrestrial, as the Naturalists call it.

THIS is a kind of *Lizard*, about five or six inches long. Its Head is broad and flat like that of a *Toad*, the Feet likewise resemble rather those of that Creature than the *Lizard's*, whose Body and Tail it has, tho' both of them bigger. However, its Tail does not end in a sharp Point, like that of the *Lizard*, but may be about a line diameter at the extremity of it.

THE upper part of this Animal is black spotted with yellow, its Belly brown, and sometimes inclining to yellow; two yellow stripes arise from the two sides of the Head over the Eyes, and run parallel to that part where the Tail begins. These stripes generally terminate towards the middle of the Body, and then

then begin again : sometimes, tho' seldom, they are continued without interruption. All the rest of the Animal is diversified with yellow spots here and there, without any particular Figure. The Skin has no Scales on it, is very smooth except on the sides, where it has something of the nature of Shagreen. On the back appear two parallel rows of Teats, which run the whole length of the Back-bone.

THE *Salamander's* Skin is, sometimes, dry as the *Lizard's*, but generally moist with a sort of dew, which has the effect of Varnish upon the Skin, especially when it is touched ; and it passes in a moment from one state to the other.

It has one very peculiar property, which is, the containing a kind of Milk under its Skin, which spurts out to a great distance, whenever the Animal is squeezed.

THIS Milk flows from a great number of little Orifices, many of which are pretty visible without the help of a magnifying Glass, chiefly those which answer to the Teats. The Milk is like that which runs from some Plants, when cut : it is insupportably sharp and styptic, and tho' the pain occasion'd by its being laid on the Tongue is but of short duration, one would nevertheless imagine, that a Blister, at least, would be the effect of it.

WHEN the *Salamander* is squeezed, there issues from it a particular, and very ill smell.

It is very sluggish, lives under ground in humid, cold places, and chiefly at the foot of old Walls, nor ever comes out but in rainy Weather, or for Water, or for fear of being drowned in its Hole, or to hunt after the Insects, on which it lives, and which it would never be able to catch, unless they were first half drown'd.

THE

THE *Salamander*, besides the property of living in the Fire, ascribed to it by the Ancients, is likewise both by them, and the greatest part of modern Naturalists, looked upon as the most dangerous of Animals. If we believe *Pliny*, one of them is sufficient to destroy a whole Country.

THE great Rains which fell in *France* in the Year 1726, having forced many of them out of their holes, they were carried to *M. Maupertuis*, with all the precautions that could possibly be taken against so terrible an Animal: and he made the following Experiments on them.

THE first Experiment was, that of the Prodigy attributed to the *Salamander*. However fabulous the History of an Animal's being proof against Fire, may appear, he was resolved to see the truth of it: and however shameful it may be to a Naturalist to make a ridiculous Experiment; it is at that Price only he can purchase the right of exploding an Opinion made sacred by the Authority of the Ancients.

HE therefore threw a good number of *Salamanders* into the Fire, the greatest part of which immediately perish'd. Some indeed had strength enough to get out of the Fire half burnt, but could not resist a second trial.

AND yet something very particular happened in the burning of this Animal. It was hardly in the Fire, when it appear'd covered with drops of the Milk, already spoken of; which rarifying with the Heat, is no longer to be contained in its small Reservatories, but flows out on every side, more abundantly from the Head, and Teats, than from any other part; and immediately hardens, sometimes in the shape of Pearls.

It

It is probable, that this Effluvium gave rise to the Story of the *Salamander*: and yet the Milk must be in a much greater quantity to put out the least Fire. But there was a time, when even this was sufficient to make an Animal incombustible. And Men may still believe, if they please, that the Animal, spoken of by the Ancients, was different from this.

M. Maupertuis made the following Experiments upon the Poison of the *Salamander*.
1. He endeavour'd to make them bite some Animal, but in vain; tho' he provoked them a thousand different ways, not one of them would ever so much as open its Mouth, and therefore he was obliged to open it for them by force. Upon opening it he found their Teeth did not seem able to wound: they were small, close, even, and rather fitted for cutting than piercing, supposing the *Salamander* to have the strength, which it really has not. Some Animal therefore of a very tender Skin was to be sought, that it might be easily cut. He opened a *Salamander's* Mouth, and endeavoured to make it bite a young plumed Chicken; but how much soever he pressed the *Salamander's* Jaws, he could never make them enter, they being first dislocated. At last he flayed a piece of the Thigh, and there succeeded in forcing it to make several morsures.

HEREUPON, M. Maupertuis, that he might not be obliged to skin the Animals, that he designed the *Salamander* should bite, thought of finding some Parts of them which should be so tender, that the Teeth might be able to enter. He therefore made several *Salamanders*, one after another, several times bite the Tongue and Lips of a Dog, and the Tongue of a *Turkey*.
I But

But not one of those Animals, which were bitten, received the least harm.

THO' *M. Maupertuis* well knew that those Animals, whose bite is the most venomous, are not so when eaten, and had found that the bite of the *Salamander* was not in the least dangerous; yet a certain deference paid to the fear which there is generally of this Animal, and the Liquor which he had observed upon the Skin, inclined him to try whether it would be hurtful, taken as Food. Having therefore cut a *Salamander* in pieces, he opened a Dog's Mouth by force, and made him swallow them all, the greatest part having yet Life in them, and held his Mouth tied up for half an hour.

AT the same time he made a young Turkey swallow a small *Salamander* quite whole.

THESE two Animals seemed as brisk as usual. The Dog, half an hour after his Mouth was untied, that is, an hour after he had swallowed the *Salamander*, brought up the Tail and Legs. As to the Turkey, the *Salamander* he had swallowed never appeared more, both of them eat and drank as usual, nor gave the least signs of sickness.

M. Maupertuis then resolved to try another Experiment. He steeped Bread in the *Salamander's* Milk, and made a Chicken eat it; he likewise steeped some small pointed Sticks in the same Milk, and thrust them into the Wounds he had made in the Breast and Thighs of another young Chicken. All this was to no purpose, and the *Salamander* was still found harmless.

HOWEVER, as *M. Maupertuis* observes, there are other subterfuges for such as are resolved to maintain, that the *Salamander* is hurtful: perhaps

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perhaps it is not so but in particular Seasons, and Circumstances, perhaps only to particular Animals, &c.

To this Experiment, *M. Maupertuis* subjoins one thing worthy Observation. Having opened some *Salamanders*, in one and the same *Salamander* he found both Eggs and Young ones, as perfect as those of viviparous Creatures. The Eggs made two clusters like the Ovaria of Birds, except that these Clusters were of a longer size ; and the Young ones were contain'd in two long Tubes, the texture of which was so fine, that they were seen distinctly thro' them. In one *Salamander* he counted Forty two, in another Fifty four young ones all alive, and as perfectly formed as large *Salamanders*, and, besides, more brisk and nimble.

To these Physical Observations we shall from Mechanics subjoin a short account of an Hour-Glass of Sand, invented by Count *Prospero*, a Captain of the Regiment of *Milan*, in the Service of his Catholick Majesty, and approved by the Academy.

AND this consists of two Vessels perfectly equal, filled with the same Sand, at the bottom of each of which is fitted a Glass Tube to receive the Sand, the Tubes being likewise perfectly equal, and the whole posited vertically. The two Vessels and Tubes are very near each other, and a Copper Plate bored at each end, with two holes equal to those of the Glass Tubes is disposed in such a manner, that turning round upon an Axis, which is between the two Tubes, it shuts the one, whilst it leaves the other quite open. Having first made the Experiment in what Time one Tube is filled

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with the Sand run out of the Vessel, by dividing the Tube into equal Parts, the equal Parts of this Time is found; or, which will be still more exact, at whatever Moment from the falling of the Sand into one of the Tubes, that Tube is shut, by means of the Plate, it is taken off, which is very easy, and the Sand run into it weighed; and as the weight of all the Sand contained in one of the Vessels is known, that Weight is in the same proportion to that of the Sand that has run into it, as the whole Time in which the Tube would be full, is to the Time in which it has received but part of the Sand. The Machine continuing in the same posture, at the instant that this Tube shuts, the other opens, and the Sand of the corresponding Vessel runs into it. In this manner there is no time lost in weighing the Sand of one Tube, and the Machine still goes on measuring the Time. This Invention, tho' very ingenious, is, as any one may see, subject to the usual inconveniences of Hour-Glasses, which are, the different Viscosity of the Sand, and the widening of the Holes from the continual running of it.

ARTICLE

A R T I C L E V.

Histoire Ancienne des *Egyptiens*, des *Carthaginois*, des *Assyriens*, des *Babyloniens*, des *Medes*, & des *Perses*, des *Macedoniens*, des *Grecs*. Par. M. *Rollin*, ancien Recteur de l'Universite de *Paris*, Professeur d'Eloquence au College Royal, & Associe à l'Academie Roiale des Inscriptions & Belles Lettres. Tome Premier a *Paris*, 1730.

That is,

The Ancient History of the Egyptians, the Carthaginians, the Assyrians, the Babylonians, the Medes and Persians, the Macedonians, and the several States of Greece. By Mr. Rollin, late Rector of the University of Paris, Professor of Eloquence in the Royal College, and Fellow of the Royal Academy of Inscriptions, and Belles Lettres. The 1st Volume in 8vo. containing P. 607, with a Preface of 40 Pages.

THE Author of this History is a Name so very well known in *France*, and the other Compositions, wherewith he hath obliged the learned World, have met with so general an Approbation, that there needs no Apology for our giving some account of what this one Volume contains, even before the rest are compleated and made publick.

THE Design of the whole Work (as our Author suggests in his Preface) is to give his Reader a right Conception of the Rise and Progress of States and Empires; to observe by what steps and means they arriv'd at their envied Grandeur, and from what Springs and Causes their decay and downfall did ensue: and, still as he goes along, to remark the Manners of the several Nations, their Genius, Laws, Customs, and Usages, as well as the principal Characters of such Persons who had the Administration of Affairs, and how far their good or ill Qualities contributed either to the Exaltation or Diminution of the State.

IN this Volume our Author treats only of two Governments, the *Egyptian* and the *Carthaginian*, the one a Monarchy, and the other a Republick; and, by way of Introduction to the whole, gives his Reader a short Narrative of what the first Rise and Establishment of Kingdoms were.

TO this purpose he tells us, that the first Form of Government was Paternal, or that every Father was the chief Sovereign of his Family, till in process of time, Families encreasing to a prodigious Number, and every one having its separate *Head*, it was thought expedient, for the preservation of Peace and good Order, to select one out of many, a Person distinguish'd for his Wisdom, Virtue, and Probity, and him to place in an Eminence above the rest.

TO him they gave the Title of King, and, that he might be encourag'd to make the Affairs of State his sole Business and Employ, to him they paid Homage and Tribute, protected his Person with a Guard, and putting the Sword

of Justice in his Hand, gave him Authority and Power to punish the wicked, and reward those that did well.

IN this Condition we may suppose the Kingdoms continued for some time, till a contrariety of Tempers, and such Differences, as are almost unavoidable among neighbouring Princes, gave occasion for Contention; which Contention flamed out into a War, and War soon terminated in the Destruction of one Kingdom, and the aggrandizement of another: so that by this means a Prince of a bold and martial Spirit, finding the success of his Arms, and an easy occasion to quarrel with his Neighbours, push'd on his Conquests with Vigour, till, having added Kingdom to Kingdom, and Nation to Nation, he laid the Foundation of some of those large Empires, which afterwards compriz'd the greatest part of the then known World.

AFTER this Hypothesis of the Origin and Progress of Kingdoms in general, our Author begins with giving us,

- I. A short Description of the different Parts of *Egypt*.
- II. AN Account of the Customs, Laws, and Religion of the People: and,
- III. A brief History of their Kings, and of the Actions for which they were remarkable.

I. *Egypt* he divides into three Parts; the *Upper*, *Middle*, and *Lower Egypt*.

I. IN the *Upper Egypt* stood the ancient City of *Thebes* (from whence the whole Country

had its * Name) not more famous for its hundred Gates, than for its vast Number of Inhabitants, which, at one and the same time, cou'd send out of each Gate two hundred Chariots of War, and Ten thousand Men able to bear Arms, as old † *Homer* sings its Praise.

2. In the *Middle Egypt* stood formerly the City of *Memphis*; but now *Grand Cairo* is become the Capital, whose Castle situated on an high Rock with steps cut out of it so very easy of ascent, that even laden Camels may go up, is one of the greatest Curiosities in this part of *Egypt*.

In the Description of this Country, the Historian gives us an account of the ancient *Obeliskues*, which were large quadrangular Pillars, ending in a Point, and usually engrav'd with Hieroglyphics; of the *Pyramids*, vast and prodigious Buildings, design'd originally for the Monuments of their Kings, tho' few of them had the honour to be repositied there; of the *Lake of Mæris*, dug to receive the Super-abundance, and to supply the Deficiency of the *Nile's* Inundation; of the *Canal of Communication* between the *Red* and the *Mediterranean Seas*, now quite fill'd up; and of the Sources, the Cataracts, and Overflowings of the River *Nile*, which occasion the great Fruitfulness of the Country: whereupon our Historian raises this Observation,
 “ Nothing certainly affords a more delightful
 “ Prospect, than *Egypt* does, in its two different
 “ Seasons of the year. To stand upon a Moun-
 “ tain, or one of the *Pyramids* near *Cairo*,
 “ about the Month of *July* or *August*, and
 “ thence to look upon a vast Sea, with an in-
 “ finite

* *Thebais*. † *Il.* 1. v. 381.

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“ finite number of Cities and Villages standing
 “ out of the Water, together with Orchards
 “ and Fruit-trees of all kinds, even as far as
 “ one’s Eye can reach ; and, on the contrary,
 “ in the time of Winter, *i. e.* about the Months
 “ of *January* and *February*, to see the same
 “ Country, like one green Mead, all enamell’d
 “ and bedeck’d with Flowers, while Flocks and
 “ Herds are feeding on the Plains, while Gar-
 “ deners and Husbandmen are hard at work,
 “ and the Air is perfum’d with the Fragrancy
 “ of Orange, and Citron, and other delicious
 “ Trees ; is such an agreeable variety of Pro-
 “ spect, and Entertainment to the Senses, as
 “ no other Country can pretend to.”

3. In the *Lower Egypt* (which indeed is the most fruitful and best cultivated part of all) stood formerly the famous City of *Heliopolis*, so called from the stately Temple, which was dedicated to the *Sun* ; but at present its Metropolis is *Alexandria*, a place once of great note for its Trade to the *East-Indies*, until the *Europeans* found out another Passage by doubling the *Cape of Good-Hope*. Here was that famous *Pharos* built by *Sostratus*, for the benefit of Navigation ; here that noble *Musæum*, where Men of Learning resorted, and were maintain’d at the publick Expence ; and here that immense Library, containing no less than seven hundred thousand Volumes, a great number of which were unhappily burnt in the War, which *Cæsar* had with *Alexandria*.

II. OUR Author, having given us this Description of the Kingdom of *Egypt*, proceeds, in the next place, to the Customs, and Laws, both *civil* and *religious*, that were in use among

the People: and to this purpose he takes notice,

1. THAT tho' the Kingdom was properly hereditary, yet were the Kings oblig'd to live within the compass of the Laws, as well as the meanest Subjects; and, for this reason, they were many times remarkable for their Sobriety and Temperance, their Assiduity in Business, and impartial Administration of Justice.

FOR the Administration of Justice, thirty Judges were selected out of the principal Cities of the Kingdom; whose President, or *Chief*, had a Collar of Gold and precious Stones, to which hung an Image without Eyes, which they called *Truth*: and in the Execution of the Laws, Perjury and wilful Murther, nay, even refusing to succour one that was unjustly attack'd, were punish'd with Death. Calumny and False-witnessing came under the Sentence of *Retaliation*: And, to engage Men to a punctual Payment of their Debts, the *Egyptians* had this Expedient, *viz.* that they were not allow'd to borrow of their Neighbours, without pledging their Father's Body, which they kept in their Houses, curiously embalm'd, and treated with great Respect; but then the Shame and Impiety of not redeeming so precious a Pledge was such, that the Man who died without doing it, was depriv'd of the Honour of all Funeral Rites, which (according to the account our Historian gives us) were very solemn and magnificent.

2. NEXT to the King, the Persons held in the greatest Honour and Esteem were the *Priests*, who were indulg'd many Privileges, and had indeed a great share in the Administration of publick Affairs: for in their hands were repos'd those

those *sacred Books*, which contain'd the Principles of Government, and the Myſteries of Religion ; which, being uſually wrap'd up in Symbols and Enigma's, rais'd other Men's Curioſity, as well as the Character of thoſe, who had the Cuſtody and Expoſition of them.

OUR Hiſtorian here gives us an account of the ſeveral Deities, which the *Egyptians* worſhipped ; but more eſpecially of their *Osiris* and *Isis*, which they pretended to be the Sun and the Moon, as theſe Stars indeed were the firſt Objects of Idolatry ; and upon the whole, he concludes with this Reflection, “ 'Tis an amazing thing to ſee, ſays he, a Nation that valu'd themſelves upon their Wiſdom and great Knowledge, run into ſuch groſs Abſurdities. To give Beaſts, and many times the vileſt Inſects, religious Worſhip ; to place them in the miſt of their Temples ; to maintain them at a great Expence, when alive ; and, when dead, to embalm them and build publick Monuments for them : to eſteem Leeks and Onions as Gods ; to call upon them in Diſtreſs, and to look for Succour and Protection from them : theſe are ſuch Exceſſes of Folly and Madneſs, as wou'd ſeem to us incredible, were they not attested by the beſt Authorities of Antiquity.”

3. THO' the military Profeſſion was in great Repute among the *Egyptians*, was poſſeſs'd of many Privileges, and held in the next Rank of Dignity to the Prieſthood ; yet were they a People more addicted to the Invention of Arts and Sciences, than to the Exerciſe of Arms. The Flatneſs of their Country, and the Clearneſs of their Air, contributed much to their Skill in *Aſtronomy* ; the annual Inundation of
their

their River *Nile* put them upon the necessity of forming Rules for *Geometry*; and from the Remains of their Pyramids and Obeliskes, of their Temples and Palaces, one may perceive, to what an exquisite degree the Arts of Painting, Sculpture, and Architecture had arriv'd among them; tho' *Musick* (as our Author observes) they made no part of their Study, as accounting it not only an useless, but a dangerous Employ, and such as had a tendency to emasculate Mens Spirits.

4. After some farther Observation of the manner in which Husbandmen, Shepherds, and Artizans were treated and esteem'd among the *Egyptians*, and of the Commodities which were the proper Produce of the Country, the *Papyrus*, the *Linum*, the *Byssus*, and above all, that vast quantity of Corn, which made it the Granary of the two greatest Cities then in the world, *Rome* and *Constantinople*; our Author concludes with this short Remark; "That
 " what we read in the sacred History concerning the Lives of *Abraham*, *Isaac*, and
 " *Jacob*, but more especially of *Joseph* and
 " *Moses*, is both a Confirmation and Illustration of what we meet with in profane Authors, relating to the Manners and Civil Government of the ancient *Egyptians*."

III. OUR Author having given us this Account of the Constitution of *Egypt*, and of the Genius and Manners of the People, proceeds, in the next place, to the History of their Kings: and, exposing the fabulous Notion of the Gods and Demigods, who are said to have govern'd *Egypt* for above the space of twenty millions of years, what he thinks the most probable opinion is,

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is, that *Menes*, whom * the Scripture calls *Mizraim*, one of the Sons of *Ham*, was the first King of *Egypt*. From him our Author deduces a Succession of the most remarkable Princes, with their respective Lives and Actions, till the Kingdom was quite conquer'd by *Cambyses*, the Son of *Cyrus*, and has thenceforward its History confounded, first, with that of the *Persians*, and, afterwards, with that of the *Greeks*, until the Death of *Alexander*, when a new Form of Monarchy, founded by *Ptolemy* the Son of *Lagus* sprung up, as our Historian promises to relate in its proper place.

THE second Book contains the History of the *Carthaginians*: and herein our Author proposes,

- I. To give us a general Idea of the Manners of the People, their Religion, their Government, their Riches and Power, and distinguishing Character, &c.
- II. After some short Enquiry into the Establishment and Growth of their Power, to give us a detail of the several Wars, which made them so conspicuous and renowned.

I. THE *Carthaginians* (as our Author observes) had the same Language, Laws, and Customs, with the *Tyrians* from whom they sprung, with whom they always liv'd in the strictest Union, and to whom they sent annually a Ship, laden with rich Presents, in acknowledgment of their Descent from them.

THEIR Religion, which they brought with them out of *Tyre*, was sullied with the blackest Idolatry. The two chief Deities which they worship'd,

* Gen. x. 6.

worship'd, were *Urania* and *Saturn*. *Urania* was the same with the *Moon*, and of her they implor'd Succour in Distress, and especially Relief in time of Drought: But to *Saturn*, who was the same with *Moloch* in the Scripture, they refus'd not to offer up their very Children, in that horrid and barbarous manner, which our Historian relates, and which gave occasion to a * wise Heathen to say, "That even *Atheism* itself was not more detestable, than a *Superstition* attended with such unnatural and inhuman Cruelties."

THEIR Constitution (which *Aristotle* makes a Model for other Republics) was in many respects excellently contriv'd, having in it three Powers; the *Suffetes*, the *Senate*, and the *People*; to which was afterwards added, a fourth, viz. the *Tribunal of an Hundred*. The *Suffetes* were annual Magistrates, much of the same kind with the *Consuls* of *Rome*, which presid'd in all Civil Affairs, and had sometimes the command of their Armies. The *Senate*, which was compos'd of Persons of the greatest Wisdom and Experience, had the decision of War and Peace, gave audience to Ambassadors, and debated all matters of the greatest Importance; but if there happen'd to be any division among them, the Question was then brought before the *People*, who determin'd it. The *Tribunal of an Hundred*, much like the *Ephori* of *Sparta*, or the *Tribunes* of *Rome*, had a controul even over their Generals, and cou'd call them to an account upon their return from any Campaign; but as all human Polity is liable to imperfection, *Aristotle* observes, that conferring too many

* Plutarch de Superst. p. 169.

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many Offices upon one Man, and debarring those of a mean condition from any Employment in the Government, were two Defaults in the *Carthaginian* Constitution.

THEIR Power and great Riches were occasion'd by their Trade and Commerce, which extended from *East* to *West*, and took in most of the Regions of the then known World; by the Mines of Gold and Silver which they found in *Spain*, after they had subdued it, and by those great Armies of mercenary Soldiers, which neighbouring Kings and Tributary States were oblig'd to send them, as they stood in need: but these mercenary Soldiers (as our Author observes) were not so firm a support to the Government, as if they had been Natives, and the employing so great a number of them was one of the defects of their Policy, and perhaps in a great measure the occasion of their ruin.

IN a Nation thus addicted to War and Commerce, it can hardly be suppos'd that any great encouragement was given to Arts and Sciences: for tho' some particular Persons might not be unacquainted with them, the generality of People had no farther Notion than what related to Traffick: History, Philosophy, and all Polite Learning were in no esteem at *Carthage*. Nay, in process of time, the very learning of the *Greek* Tongue was prohibited by public Authority. And therefore it is less wonder, that being immersed in Business, and devoid of all polite Education, the *Carthaginians* shou'd be found so haughty and imperious, so cruel and tyrannical, not to Strangers only, but even their own Country-men, and (what is their peculiar

cular Character) so greedy after Gain, and so apt to employ all the little Arts of perfidy and couzenage to attain it.

II. AFTER this account of the Civil Constitution, as well as of the Genius and Temper of the People of *Carthage*, our Historian begins to enquire into their first Rise and Establishment, which is commonly attributed to *Dido*, a *Tyrian* Princess, who, upon the murder of her Husband *Sichæus*, by her Brother *Pigmalion* King of *Tyre*, made her escape, and, after some course at Sea, landed in *Afric*, properly so call'd, about six Leagues from *Tunis*, where she purchas'd of the Inhabitants a small portion of Ground for her and her Companions to settle in. From this small beginning did *Carthage* rise at first; but it was not long before it extended its Conquests even beyond *Afric*, invaded *Sardinia*, gain'd the greatest part of *Sicily*, brought almost all *Spain* under its subjection, and, having sent strong Colonies abroad, seem'd to vie with the greatest Empires in Wealth and Commerce, in numerous Armies, strong Fleets, and the merit and magnanimity of its Captains.

OUR Author having acquainted us, by what difficulties and hard conflicts it was, that the state of *Carthage* rais'd it self to this pitch of power and greatness, comes at length to what he chiefly intends, viz. to treat of the three *Punic* Wars that lasted for the space of an hundred and twenty five Years.

I. THE first *Punic* War, i. e. the first War which the *Romans* waged with the *Carthaginians* was begun (as our Author observes) upon very unjustifiable Motives, viz. to protect a Set of

Thieves and Murderers in their unrightful Possession of the City of *Messina*. But the Jealousy of the *Romans*, being fir'd at the growing Power of *Carthage*, was glad indeed to lay hold on any Opportunity. They immediately therefore sent away their Consul, who defeated the *Carthaginian* General: soon after that, they built them a Fleet, and in two naval Fights not only gain'd the Victory, but made a Descent into the Enemies Country, beat them in several Engagements, and threaten'd to lay siege to *Carthage* it self; but at last, by the seasonable assistance of *Xanthippus*, a *Lacedemonian* General, and the advantageous Disposition of his Army (which our Historian takes care to relate) they obtained an entire Victory over the *Romans*, and took *Regulus* their Consul, who commanded against him, Prisoner.

AFTER some few years, however, *Regulus*, upon his Parole, was sent to *Rome*, in order to solicit an exchange of Prisoners; but when he came into the Senate, so far was he from persuading the thing, that he gave his Advice directly against it; telling them, "That such
"an example wou'd be of dangerous consequence to the State; that Citizens, who had
"once thrown away their Arms, were unworthy of Compassion, and unfit to serve
"the Public; and that as for himself, considering his Age, his loss wou'd be nothing,
"whereas they had in their hands many *Carthaginian* Generals, in the Prime of Life,
"and capable of serving their Country many
"Years." With this Speech he persuaded the Senate to have no thoughts of exchanging the Prisoners, and so, upon his return to *Carthage*, was made to undergo a most cruel and inhuman Death.

To

To repair this loss, the *Romans* (we are told) rais'd fresh Forces, and set out another Fleet: nor were the *Carthaginians*, on the other hand, negligent in the least to make preparations against them. On both sides it was fought with variety of successes for some years, till at length the *Romans* having quite vanquish'd them in a Sea-Engagement, and laid siege to *Lilybæum*, one of the strongest Forts in *Sicily*, they compell'd them to sue for a Peace, which they obtain'd upon very hard Terms: whereupon our Author makes this comparison between the two contending Nations, "That the
 " ambition of Conquest was on both sides the
 " same, the same firmness and greatness of
 " Soul, both in devising Projects, and in putting them in execution; that the *Carthaginians* indeed had a manifest superiority in
 " their knowledge of maritime Affairs, in their
 " skill of building, and art in navigating their
 " Ships, as well as in the abundance of their
 " Riches, which supplied all their Expences of
 " so long and tedious a War; but that the
 " *Romans*, by their Courage and Zeal for the
 " public good, their Love for their Country,
 " and noble Emulation for Glory, which no
 " difficulties, no misfortunes cou'd ever abate,
 " did more than counterbalance these Defects,
 " and brought the Enemy to desire a Peace,
 " upon such Conditions, as they in the like
 " Circumstances wou'd never have been prevail'd on to accept."

2. AFTER this Treaty of Peace our Author gives a relation of that cruel and bloody War (commonly call'd the *Lybian War*) which the *Carthaginians* had with their mercenary Soldiers, who, upon their being to be disbanded, mutinied

mutinied and rebelled upon the account of Pay ; and so proceeds to the second *Punic* War.

THIS (as he tells us) was, upon several accounts, one of the most memorable Wars, that we have in History : but he reckons it a mistake, that the taking of *Saguntum*, and the miserable fate of its Inhabitants, were the only causes of it, when the hard Conditions of the late Peace, as well as the many Conquests which the *Carthaginians* had made in *Spain*, rais'd the Indignation of each Nation, and made them catch at the first Opportunity, that seem'd to favour a Rupture.

Hannibal, who was train'd up in War under his Father *Amilcar*, one of the compleatest Generals of his Age, was no sooner set at the head of the Army, than he form'd a design of invading *Italy*, and carrying the War to the very Walls of *Rome*.

HERE our Author takes him up, at the head of a numerous Army, and gives us a curious description of his dextrous Passage of the *Rhine* ; of his wondrous Passage of the *Alps* ; of his bold entrance into *Italy* ; his defeat of the two Consuls that came to oppose him ; his Victory over *Flaminius* at the Lake *Thrasymene* ; his exquisite Stratagem to delude the wary *Fabius* ; and that memorable Battle at *Cannæ*, wherein so many thousand of the *Romans* fell ; and which, if rightly improv'd (as some imagine) by an immediate march to *Rome*, might for ever have determin'd the fate of that City and Common-wealth. Our Author, however, seems to be of a contrary Opinion : “ For since it is certain, says he, that “ *Hannibal*, before this Engagement, had no “ more than Forty thousand Foot, Five thou-
N^o I. 1730. E “ sand

“ sand of which were kill’d upon the spot, and
 “ many more, without all doubt, lamed and
 “ wounded, his Army was not sufficient to
 “ carry on the Siege of so large a place, well
 “ fortified and well garrisoned, especially when
 “ they had no Engines of War ready, nor
 “ any thing that was proper to engage in such
 “ an Enterprize.”

HOWEVER this be, ’tis certain, that ever after this Victory, the Affairs of *Hannibal* took a different turn: some have imputed this to that ill Habit of idleness and luxury which his Army contracted, during their stay in *Capua*; but our Author (after *Polybius*) ascribes it more properly to his want of such Succours and Recruits, as shou’d have been sent him from *Carthage*, which some Factions at home, and the bad state of Affairs in *Spain* and *Sardinia*, wou’d not permit.

WHAT gave the finishing stroke, however, to all his Enterprizes against *Rome*, was the Death of his Brother *Asdrubal*, coming with Forces to his assistance, but before he cou’d join him, intercepted by the Enemy, and himself (after he had done all that a gallant General cou’d do) together with all his Army slain upon the spot. After this disaster, *Hannibal* was never able to bear up against the Enemy. His Brother’s Head thrown into his Camp, gave a mortal wound to his Soul; and the uninterrupted Success, wherewith *Scipio* over-run both *Spain* and *Afric*, made the *Carthaginians* think of a Peace. With this purpose they recall’d *Hannibal* from *Italy*: but no sooner was he come among them, than their great confidence in his Abilities, made them alter their minds, and immediately constitute him General of their Forces in *Afric*. HERE

HERE it was that *Hannibal* had that interview with *Scipio* (which our Author has describ'd with great delicacy of Language) and afterwards that Battle, which determin'd the fate of *Carthage*, and put an end to this second *Punic* War, upon such hard Conditions as these, " That the *Carthaginians* shou'd surrender all
" the Prisoners and Deserters, withdraw their
" Forces from *Italy* and *Gaul*; never come
" more in *Spain*; renounce all pretensions to
" the Islands, between *Afric* and *Italy*; deliver up all their Fleet, except twenty Ships;
" pay the *Romans* the Sum of Five thousand
" Talents, and never take up Arms against
" any of their Allies."

AFTER the conclusion of this Peace, *Hannibal* (as our Author tells us) was for some time in very great esteem at *Carthage*; and when it came to his turn to be appointed *Prætor*, that he undertook to redress two very great Abuses, that had crept into the Government, the Male-administration of Justice, and the Male-management of the publick Revenues: but as his Zeal for his Country in this respect procur'd him the love of the common People; so it rais'd up against him the hatred and indignation of many Men in Power, who sent accusations against him to *Rome*, as if he had been tampering with their Enemies, and thereupon procur'd Commissioners to be sent, in order to demand him to be deliver'd up; but he perceiving their design, made his escape by night, and fled to *Antiochus*, who was then meditating a War against *Rome*. Here he endeavours to confirm the King in that Design, and offer'd him to make a Descent upon *Italy*, and to engage some of his Countrymen to attend

tend him in the Expedition: but, by the persuasion of Flatterers, the King was drawn off from his Resolution, and at last made a shameful Peace with the *Romans*, whereof one of the Articles was, That he shou'd deliver up *Hannibal* into their hands. *Hannibal*, however, was appriz'd of this, and therefore made his escape, first to *Crete*, and afterwards to *Prusias*, King of *Bitbynia*, who was then at war with *Eumenes* King of *Pergamus*, a declar'd Friend and Ally of *Rome*.

HERE he did *Prusias* great service, and gain'd him many signal Victories both by Sea and Land, enough, one wou'd think, to have procured him a safe Refuge and Protection: but the Malice of the *Romans* wou'd not let him rest here; and therefore they sent *Quintius Flaminius* with Remonstrances to the King, for entertaining him, and with a demand to have him given up: which *Hannibal* suspecting, and thereupon endeavouring to make his Escape, but finding all the Out-lets of the Palace guarded against him, he took out the Poison which he always carried about with him against such an Occasion, and holding it in his hand, " Let
 " us ease the *Romans*, says he, of the trouble,
 " they have so long been in, since they will
 " not have patience to wait for an old Man's
 " death: little will be the Glory, which *Flaminius*
 " gets by his Victory over a Man dis-
 " armed and betrayed. How far the *Romans*
 " are degenerated, this one Day testifies: for,
 " whereas their Fathers advertized *Pyrrhus*,
 " even when warring against them in the heart
 " of *Italy*, to take care of a Traytor, that
 " wou'd have poisoned him; these have sent a
 " Man of consular Dignity to persuade *Prusias*
 " to

“ to commit a wicked and abominable Murder upon his Friend and his Guest.”

AFTER these Words, and some bitter Imprecations against *Prusias* for violating the Laws of Hospitality, he swallowed the Poison, and died in the 70th year of his Age: A Person, who had in him all the rare Qualities, requisite to constitute a great Man; a Largeness of Soul from his very Childhood; a wonderful Temperance and Sobriety of Life; an invincible Patience in Labour, an undaunted Courage in the greatest Dangers; a most surprizing Presence of Mind in the very heat of Action; and such an address and dexterity in managing Peoples Tempers, that there never was known a Mutiny in his Army, tho’ it was composed of so many different Nations, and wanted very frequently the common Necessaries of Life: and yet it must not be dissembled, that amidst all these great Qualities, he retained something of the Character and Vices of his Country, tho’ the Representation which * *Livy* makes of him, seems to proceed from a national Prejudice, as it has no Foundation in any Transaction of his Life.

3. THE third *Punic* War was begun upon a pretence, as unjustifiable as the former. In the last Treaty of Peace it was concluded, that the *Carthaginians* should reserve to themselves no more than such a number of Ships, and never wage War with any of the *Roman* Allies. Whereupon the *Romans* pretending an infraction of this Treaty, because the *Carthaginians* (after several Appeals to *Rome* had proved successful) defended themselves against *Masiniſſa*’s

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Encroach-

* Lib. 2. n. 4.

Encroachments, proclaimed War against *Carthage*, and immediately fitted out a great Armament, with a full purpose to destroy it utterly. Terrified at this procedure, the *Carthaginians* sent their Deputies to offer fresh submission, and implore their Pity; but the only Answer, which they receiv'd, was, that if they expected any Favour from *Rome*, they shou'd, in thirty days time, deliver up Three hundred Youths of their best Quality by way of Hostage, and, as soon as the Consul was come with his Army into *Afric*, his demand was, that they shou'd immediately bring in all the Arms they had, of what kind soever.

BOTH these Orders, tho' hard to be digested, were immediately put in execution, that by their ready Obedience they might move the Enemy to compassion: but their Obedience was so far from having this effect, that, after the Consul had thus disarmed the whole Nation, he told their Deputies plainly, “ That
“ the Will of the *Roman* Senate was, that
“ *Carthage* was utterly to be destroyed, and
“ that therefore they were instantly to leave it,
“ and remove their Habitation to any other
“ part of the Country, provided it was four
“ Leagues distant from Sea.”

WITH what Sorrow and Lamentation this Sentence was received, our Author was very eloquent in describing. But after their first Consternation was over, they resolved to stand a Siege; and accordingly, having, with incredible expedition, provided themselves with fresh Arms, they defended their City with such bravery, that the *Romans* began to be doubtful of the success of the War.

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HERE our Historian gives us a curious Description of the Strength and Situation of the Place, which, under all these Advantages, was able to maintain a Siege for above three years, 'till *Scipio* (who was afterwards call'd *Africanus*, and whose Character our Author gives us at large) came with a fresh Army, and took it at length by storm: which, when it was known at *Rome*, occasion'd an universal Joy, and made the Senate send Commissioners to *Afric*, with Instructions to destroy utterly all the Remains of the Place, and to denounce horrid Imprecations against any one, who, in future Ages, shou'd attempt to rebuild it.

AFTER the defeat of *Pompey*, however, *Julius Cæsar* when he came into *Afric*, was admonish'd by a Dream to rebuild *Corinth* and *Carthage*, which he intended to do; but, he being prevented by an untimely Death, his adopted Son *Augustus Cæsar* did it; but not exactly in the same Place, to prevent the fall of the Imprecations upon him: and thus it continu'd, under the succeeding Emperors, in a very flourishing Condition, and the Capital of all *Afric*, till in the beginning of the seventh Century, it was quite demolished by the *Sarazins*, inso-much, that not only the Remains, but the very Name of it is lost to all Posterity.

ARTICLE VI.

Christianity as old as the Creation: Or, the Gospel a Re-publication of the Religion of Nature. Vol. 1. in Quarto. Pag. 432.

THE long Expectation which the World has had of this Work, the Oddness of its Title (which at first View looks like a Paradox) and the plausible Design which its Author pretends to pursue, *viz.* the settling Religion upon a true Basis, and freeing Mens Minds from the Perturbations of Superstition; may plead our Excuse, for giving the Publick a short Abstract of this first Volume, before any more be extant, together with some account of the seasonable *Preservative* which a Learned and Right Reverend Prelate may be said to have provided against it, in so short a time after its Publication.

To justify in some measure the Singularity of the Title, as well as to give us a general Plan of the Work, our Author promises to shew,

1. THE Reality of the Law of Nature or Reason, and of what Branches it consists.
2. THAT this Law, like its Author, is absolutely perfect, eternal, and unchangeable.
3. THAT the Design of the Gospel was not to add to, or to take from, this Law, but only to free Men from that Load of Superstition, which had been mix'd with it;

it; and consequently, That true Christianity is not a Religion of yesterday, but what God, at the beginning, dictated, and still continues to dictate, to Christians, as well as others.

1. To prove the Reality of the Law of Nature or Reason, our Author takes his Arguments from the Government and Attributes of God, as well as the general Consent of Mankind: For since all, that believe there is a God who governs the World, believe, at the same time, that he has given them a Law for the regulation of their Actions, and that this is imply'd in the very Notion of *Governor* and *Governed*; it must necessarily follow, that the Law, by which he governs Men, and his Government commenced together, and extend alike to all Mankind. "For can it be imagined, says he, that the same God, who has been so good to other Animals, as to give them, not in one Country only, but in all places whatever, sufficient means to act for their own Preservation, has had less Care for the immortal Souls of Men made after his own Image, and has not given them, at one time as well as another, and at one place as well as another, sufficient Means to provide for their eternal Happiness? Or, can it be supposed, that an infinitely good and gracious Being, which gives Men notice, by their Senses, of what does good or hurt to their Bodies, should have less regard to their immortal parts; not give them at all times, by the Light of their Understanding, sufficient Means to discover what makes for the Good of their Souls, but necessitate some
" of

“ of them at least to continue, from Age to
 “ Age, in destructive Ignorance and Error?”

THIS, as our Author tells us, is no way compatible with the sacred Attributes of God: and therefore he observes farther, That how great soever the number of religious Sects have been, and how much soever they have differ'd even in the fundamental Points of Religion; yet they have all agreed in acknowledging a Law of Nature, and their own indispensable Obligation to obey all its Dictates: whereupon he concludes, “ That this Light of Nature, like
 “ that of the Sun, is universal; and, did not
 “ Men shut the Eyes of their Understanding
 “ or suffer others to blind them, wou'd soon
 “ disperse all the Mists and Fogs which arise
 “ from false Traditions, or false Interpretations
 “ of the true Tradition.”

WHEREIN this Religion of Nature consists, our Author has endeavoured to shew us, by enumerating the several Duties and Offices we owe to God, to ourselves, and to our Neighbour; and by explaining, how our Love and Admiration, our Praise and Thanksgiving, our Obedience and Imitation of God, &c. are the genuine Result of the Divine Perfections; how our Sobriety, Temperance, and Moderation of all sensual Appetites, arise from a natural Inclination to pursue what tends to our Good; and how the Actions of Justice, Compassion, Beneficence, &c. spring from the inbred Sense of our own Infirmary; that Love of his Species which God has implanted in every Man, that Pleasure and Satisfaction which attends all good and virtuous Actions, and that Shame and Self-reproach which every one feels upon the commission of the contrary: and hereupon he concludes

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cludes, " That, if Religion consists in the
" practice of those Virtues, which result from
" the relation we stand in to God and Man,
" our Religion must always be the same ;
" that if God is unchangeable, our Duty to
" him must be so too ; if human Nature con-
" tinues the same, and Men, at all times, stand
" in the same relation to one another, the Du-
" ties, which result from these Relations, must
" always be the same : and, consequently, our
" Duty to God and Man must, from the be-
" ginning of the World to the end, always be
" the same ; nor can any Person, if he comes
" from God, teach us any other Religion, or
" give us any Precepts, but what are founded
" on these Relations."

2. To shew the Perfection and Unchange-
ableness of the Law of Reason, our Author
takes his Topics from the Nature of God, the
Nature of things, and the Sentiments of several
of our own, as well as some modern Divines ;
for as Reason in God, says he, is the only Law
that determines his Actions, so Reason in Man,
tho' of an inferior degree, must needs be his
best Guide and Director ; because, " supposing
" ever so many Revelations made to Mankind,
" since it is impossible, that in any Book, or
" Books, a particular Rule cou'd be given for
" every Case, we must even then have re-
" course to the Light of Nature, to teach us
" our Duty in most Cases ; especially confi-
" dering the numerous Circumstances which
" attend us, and which, perpetually varying,
" may make the same Actions, according as
" Men are differently affected by them, either
" good or bad."

THERE



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THERE is one favourite Notion, which our Author pursues through the whole course of his Book, and that is,—That God cannot act arbitrarily, nor impose any Laws or Sanctions upon us, merely out of his own Will and Pleasure; and thereupon he infers, in the 4th and 5th Chapters, “That not only the Matter of
“ all God’s Laws, but the Penalties annex’d
“ to them, are for the Good of Mankind;
“ and that God requires nothing for his own
“ sake, no not the Worship we are to render
“ him, nor the Faith we are to have in him;
“ for what worse Opinion can we have of the
“ Divine Goodness, than to imagine, a mean
“ Denial of our Reason, or a wretched Affec-
“ tation of believing any Point too hard for
“ our Understanding, can entitle us to the
“ Favour of God?”

3. To prove further the Perfection of the Religion of Nature, and that the Design of external Revelation was neither to add any thing to, or take any thing from it, but only to free Men from that Load of Superstition, which, in process of time, came to be mix’d with it, our Author, among several other Authorities, produces the Sentiments of the Celebrated *Charron*, in his *Treatise of Wisdom*, and, after a long Encomium upon this Religion, concludes at length in these words: “If the highest internal
“ Excellence, the greatest Plainness and Simp-
“ plicity, Unanimity, Universality, Antiquity,
“ nay Eternity, can recommend any Law, all
“ these, in an eminent degree, belong to the
“ Law of Nature; a Law, which does not
“ depend on the uncertain meaning of Words
“ and Phrases in dead Languages, much less
“ on

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“ on Types, Metaphors, Allegories, Parables,
“ or on the Skill and Honesty of the weak and
“ designing Transcribers (not to mention Trans-
“ lators) for many Ages together ; but on the
“ immutable Relation of Things, always vi-
“ sible in the whole World.”

THE truth is, the whole Design of our Au-
thor is to extol immoderately the Perfection of
Natural Religion, and to bring it to a parity
with the Christian Revelation. To this purpose
he endeavours to prove, by an enumeration of
particulars, as well as a Quotation of several
Authorities, that natural and revealed Religion,
having the same End, their Precepts must of
necessity be the same. But, of all Authorities,
what comes up nearest to the point, and seems
to have given occasion to our Author's odd
and affected Title, is a Passage out of Dr. *Sher-*
lock (now Bishop of *Bangor*) in his Sermon be-
fore the Society for the Propagation of the
Gospel, where he tells us, “ That the true
“ Religion of the Gospel is the true *original*
“ *Religion of Reason and Nature*.—That the
“ Doctrine of Repentance, with which the
“ Gospel set out in the World, had reference
“ to the Law of Reason and Nature, against
“ which Men had every where offended ; and
“ since Repentance infers the necessity of a
“ future Reformation, and a return to the
“ Duty and Obedience, from which by Trans-
“ gression we are fallen ; the consequence is
“ manifestly this,—That *the Gospel was a Re-*
“ *publication of the Law of Nature*, and its Pre-
“ cepts declarative of that *original Religion*,
“ which was *as old as the Creation*.” A pas-
sage, which, if any ways perverted by our Au-
thor, ought, in all justice, to be set right by
that

that Reverend Prelate, whose Sense and whose Diction he has abus'd.

To pursue his Encomium of Natural Religion, he endeavours to prove, by an Induction of Instances, That the not adhering to such Notions, as Reason dictates, concerning the Nature of God, has been the occasion of all the Superstition in the World, and of those innumerable Mischiefs which Mankind, on the account of Religion, have either done to themselves, or to one another : But, here he advances a Proposition somewhat singular, *viz.* That, according to the Constitution of the Law of *Moses*, human Sacrifices, upon some occasions, were enjoin'd ; which he labours to evince from *Levit. xxvii. 28.* as well as from the Case of *Jeptba* ; but with what Success and Perspicuity, the Reader is left to judge.

To prove the Identity of Natural and Reveal'd Religion, he sets himself farther to shew, that, as they have both the same Precepts, so they prescribe the same Means ; for he reckons it utterly inconsistent with the Good of Mankind, as well as the Honour of God, to suppose, that things purely *positive* can be made the Ingredients of Religion. But, whether all sacramental Administrations, Ordination of Ministers, ecclesiastical Discipline, Excommunication, and such other Rites and Ceremonies as are in use in the Christian Church, deserve the severe Censure which he throws upon them, is what is again left to the Judgement of his Reader.

To continue the same Argument, he endeavours, with some vehemence, to shew, that, as there cannot be two independent Rules for the Conduct of human Actions ; so those, who
magnify

magnify Revelation, in order to weaken the Force of the Religion of Nature, strike at all Religion in general. This he evinces from the constant Appeals, which the Scripture makes to our Reason in all Instances of Duty, and from the numberless Mischiefs which too easy a Credulity, or Adherence to the Authority of others, is known to bring upon Mankind; and hereupon he concludes, That the Bulk of Mankind must, by their Reason, be capable of distinguishing between Religion and Superstition, otherwise, they will never be able to extricate themselves from those Prejudices under which they were educated: For, “since (as he argues with Bishop *Taylor*) there are so many Copies of the holy Scriptures, with such Varieties of Reading; since a various Interpretation, a Parenthesis, a Letter, an Accent, may much alter the Sense; since some places have divers literal Senses, many have spiritual, mystical, and allegorical Meanings; since there are so many Tropes, Metonymies, Ironies, Hyperboles, Proprieties and Improperities of Language, whose understanding depends upon such Circumstances, that it is almost impossible to know their proper Interpretation, now that the Knowledge of such Circumstances is lost; since there are some Mysteries which, at the best advantage of Expression, are not easy to be apprehended, and whose Explication, by reason of our Imperfections, must needs be dark, and sometimes unintelligible; and, lastly, since those ordinary means of expounding Scripture, such as searching the Originals, conference of Places, parity of Reason, analogy of Faith, &c. are all dubious and very fallible.”

These

These things, I think, are sufficient Reasons why the Unlearned are to adhere to such plain and simple Truths, as the Light of Nature dictates, without perplexing themselves with such Difficulties, as are even inscrutable to the Learned. In short, true Religion cannot but be plain, simple, and natural, as design'd for all Mankind, adapted to every Capacity, and suited to every Condition and Circumstance of Life: and if it be render'd otherwise, 'tis owing to those, who have made it their business to puzzle Mankind, and make plain things obscure, in order to get the Consciences, and consequently the Properties of People, at their disposal.

Our Author was very well appriz'd of a considerable Objection, that his Hypothesis might meet with, from a Book of the late Learned Dr. Clark, entitled, *The unchangeable Obligation of Natural Religion, and the Truth and Certainty of the Christian Revelation*, and therefore he endeavours to obviate this; and, by denying the Reality of the Fall of our first Parents, and what is commonly ascribed to that, the great Decay brought upon their rational Faculties, and, in consequence thereof, the general Corruption and Depravity of Manners, which, in the heathen World, even among the greatest and wisest Philosophers, prevail'd; seems to assert, that human Reason (if duly cultivated) was at all times a sufficient Guide in Matters of Religion, and needed no Revelation to supply its Defects. Since the contrary Opinion, as he argues, “makes no scruple to represent God, “not alike good at all times and places; as “acting, for so many Ages, *with so little* “*Forefight*, as to give Mankind no other Light “for their Conduct, than such as disabled them “from

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“ from answering the End for which it was
“ given ; and afterward, *with so little Goodness*,
“ as, when he saw this Defect, still to continue
“ the greatest part of Mankind in that dismal
“ State of Darkness, in which all before were
“ involv'd.”

THIS, in some measure, is the Design of the Work, as well as the Method, (perplex'd as it is) in which its Author seems to have pursued it. What Reflections upon the Truth and Authority of the Scriptures, the Function of the Priesthood, the Validity of Divine Ordinances, and the Mysteries of our most Holy Faith, he hath interspers'd, 'tis their Duty to find out, and refute, who make it their business to answer him in form.

AND, indeed, considering the number and nature of such his Reflections, as well as the plausibility of some of his Arguments, to invalidate the Necessity of all Revelation ; 'tis a matter of some Admiration, that no able Pen has, as yet, undertaken the Task, especially when a very Learned and Right Reverend Father in God, in his second Pastoral Letter, (which, as it chiefly relates to this Work, may not improperly succeed to our Observation) has so commendably shewn the way.

N^o. I. 1730.

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ARTICLE

ARTICLE VII.

The Bishop of London's second Pastoral Letter to the People of his Diocese, &c. in 8vo. Pag. 80.

THE Design of the Bishop, in this Letter, is to convince the People, committed to his Care, of the Insufficiency of Natural Reason to guide us in Matters of Religion; and, by consequence, to shew the Need of a Divine Revelation, and our Obligations to attend to it, when it is vouchsafed us. And, in order to this, he shews us,

I. THE true and proper Use of Reason with regard to Revelation, which is to examine into the Evidences of its coming from God, whether they be, or be not sufficiently conclusive; as well as into the Matter of it, whether it contradict, or not contradict the natural Notions we have of the Being and Attributes of God, and of the essential Differences between Good and Evil. This, as he tells us, is the proper Province of Reason: which, when it has once impartially done, and finds the Revelation worthy to be receiv'd, it "*there stops; not, as set aside by Revelation, but, as taking Revelation for its guide, and not thinking itself at liberty to call in question the Wisdom or Expediency of any part, after it's satisfy'd that the whole comes from God.*"

AFTER having thus assign'd Reason its proper Employment with regard to Revelation, the Bishop proceeds to caution his Reader against some fallacious ways of arguing in favour of natural

natural Reason in matters of Religion. Such is their Arguing, who talk as if all Mankind were Philosophers, and every one had sufficient Capacity, Leisure and Inclination, to form a Scheme of Duties for the Direction of his own Life; who, because Reason is our Guide in the Affairs of this Life, will therefore have it a sufficient Guide in Points of Religion; who account the Zeal that is shewn for revealed Religion, and the Authority of the Scriptures, a Disregard to Morality and Philosophy; who, from the Powers of Reason in a State of Innocence, in which the Understanding is supposed to be clear, and the Judgment unbiaſſed, wou'd infer the like Powers and Abilities of Reason under the present corrupt State of Nature; or take an estimate of Reason from Books, upon the subject of Morality, that have been written since the Christian Religion was known, many of which are clear and uniform, both in the Measures of Duty, and the Motives to the Performance of it.

AFTER having premised these Cautions, the Bishop proceeds to shew,

II. THE Insufficiency of Reason to be a guide in matters of Religion; which he does by evincing,

1. That the ancient Philosophers were utterly ignorant of many important Points in Religion (such as the Creation of the World, the Original of Mankind, the Administrations of Providence, the Corruption of our Nature, and the Method of our Recovery, &c.) which Revelation has since discovered to us.

2. THAT their Knowledge in several important Points, (such as the Immortality of the
F 2 Soul,

Soul, and the Certainty of future Rewards and Punishments) was very dark, imperfect, and uncertain.

3. THAT the differences amongst one another in Articles of the greatest moment (such as the Being and Nature of God, the Existence of a Providence, and the moral Distinction between Good and Evil) were endless, and irreconcilable.

4. THAT many of them taught Doctrines (such as the lawfulness of exposing Children, of Self-murder, of Fornication, of a community of Wives, of unnatural Lust, &c.) directly tending to promote Vice and Wickedness in the World: And,

5. THAT in fact, the influence which they had in reforming Mankind was very inconsiderable; as the like insufficiency of Reason still appears, by modern discoveries in Infidel Countries, where their Worship, Doctrine and Practice are found to be so detestable.

THE Bishop having thus sufficiently exposed the Inability of Reason to be a guide and director in matters of Religion, proceeds in the next place,

III. To shew the great need and expediency of a divine Revelation; and that not only, to discover such things, as the World was ignorant of before; to ascertain the truth of what they differed in, to rectify their Mistakes, and reform their Manners; but to give a sanction likewise to some particular System, by such an Authority as none of the greatest Philosophers ever laid pretence to.

WHY God did not give all Mankind one certain Rule from the Beginning, such as might have been a sufficient Guide to all future Generations;

rations ; why he did not make the Revelation of his Will sooner ; why not to all Mankind at once ; and why not to every Person, or at least to every Age : these are Enquiries which the Bishop takes care to resolve, after he has,

IV. SHEWN the Obligation we are under, from the Consideration of our own dependent Nature, the Sense of divine Providence, and the Belief of a state of future Rewards and Punishments, to enquire whether any Revelation has been made: “ For since a Revelation from God, as
 “ he argues, is not only *possible*, but also *pro-*
 “ *bable*, and very agreeable to his divine Wis-
 “ dom and Goodness ; and we live in a Coun-
 “ try, which avowedly acknowledges and em-
 “ braces the Gospel-Revelation, as the great
 “ foundation of our Happiness both Temporal
 “ and Eternal ; to say, in this case, that we
 “ are not obliged, according to our several
 “ Abilities and Opportunities, to enquire, whe-
 “ ther such a Revelation be really made, and
 “ what grounds there are to believe, that it
 “ came from God, is to say, that we are at
 “ liberty to renounce all the rules of Reason
 “ and Prudence, as well as all our concern for the
 “ safety and welfare of our Body and Soul.”

WHAT the Evidences are of the Gospel-Revelation's coming from God, the Bishop had shewn at large in his *first Pastoral Letter* ; and from thence he infers, that if these Evidences, upon Examination, appear to be full and strong, Then,

V. ARE we bound to receive it, as a rule of Faith and Practice, and also to receive it *whole* and *entire* ; because if the whole appear

to come from God, every part has equally the stamp of divine Authority; and he, who rejects any part, may, for the same Reason, reject the whole. To engage us therefore to receive this Gospel, which is incontestibly of divine Revelation, the Bishop in the next place,

VI. GIVES us a fair view and description of the Christian Institution, both in the ends it proposes, the means to attain them, and the motives it suggests to encourage our Obedience: and then concludes,

VII. WITH the great sinfulness and danger of rejecting it, or, in other Words, the great guilt and perverseness of Infidelity: “For tho’
 “ (as he tells us) it is not in any Man’s power
 “ to believe what he pleases, because as things
 “ appear at this or that time to his understanding,
 “ so his belief must be; and we can
 “ neither be charg’d with guilt, nor be liable
 “ to punishment, for what we cannot help:
 “ yet, in searching after Truth, there are two
 “ things which are in our power, and for which
 “ we are accountable, *the use of our Faculties,*
 “ *and the due and impartial use of them.*” So that, if we become Infidels in Religion thro’ sloth and carelessness, thro’ Pride and Affectation of singularity, thro’ the love of Sin, or the love of Contradiction; much more, if we endeavour to promote unbelief, and to draw others into the same Labyrinth of Errors with ourselves, we shall be sure (if God be true) to incur his Wrath and Comminations against Infidelity, in that Day *when he shall take vengeance on them, that know not him, and that obey not the Gospel of our Lord Jesus Christ.*

ARTICLE

ARTICLE VIII.

The PRESENT STATE of Learning.

From CONSTANTINOPLE.

SINCE the Press has been fix'd here by Order of the *Grand Signor*, the *French Ambassador*, *M. de Villeneuve*, has sent from hence three Books to his Court which were printed here, and are now put in the King's Library.

THE first is the *Arabian Dictionary* of *Giaubari*, translated into the *Turkish Language* by *Ouancouli*, printed in two Volumes in *Folio*, the first consisting of 666, and the other of 756 Pages, in the 1141 Year of the *Hegira*, [1728.] With a Preface, giving an account of the Memorial presented to the *Grand Vizier* for settling a Press at *Constantinople*, in order to print *Turkish*, *Arabian*, and *Persian Books*. It applauds the measures taken by that Minister to get the matter brought about, and particularly with regard to the *Grand Mufti*; and gives the Reasons for beginning with this *Dictionary*.

AFTER this Preface, follows the Privilege granted by the *Grand Signor* to *Zaid* (the Son of *Mebemet Effendi*, late Ambassador in *France*) and *Ibrahim Mutafarrica*, to print all Books written in the Languages of the Country, except such as treat of the *Mahometan Religion*: and likewise appoints four able Persons to be Supervisors and Correctors of the Press.

THEN follows *Abdoulla* the *Grand Mufti's* Licence, with a short Treatise of the Advantages of having a Press at *Constantinople*. This

Treatise is either the above-mention'd Memorial entire, as it was presented to the *Vizier*, or else as it was afterward approv'd or alter'd by the *Mufti*, the *Cafil Eskers*, and other Chiefs of the Law in the *Ottoman* Court.

It is said, towards the End of this Treatise, that if the Christians had printed any Works in the *Oriental* Languages before the *Turks* did, they would have had no Sale among the *Ma-hometans*, for their Incorrectness and bad Types; for had it not been so, the Christians would have made great gain in those Countries by Printing. To this is added, that for the advantage of Commerce, and for the glory of the Nation, they ought to be diligent in establishing the Press in the best manner, that Strangers may not take advantage of the *Turks* Laziness which has too long been their fault.

In the beginning of this Dictionary, are the Lives of *Giaubari* and his Translator *Ouancouli*. The MS. from which they printed off the first Sheets of the Dictionary, was so incorrect, that the *Grand Signor* stop'd the printing it, and order'd a more correct Copy to be made, as we find by the Preface to a second Work printed in the *Turkish* Language (during that Stop of the first.)

This second consisted of 150 Pages, in *Folio*, entitled, *Tubfatil Kibar*. The Author of which, *Hagi Califa*, treats in this Piece, of the Terrestrial Globe, the Sphere, and Maps. He is more particular in his Accounts of *Venice*, *Albania* with its Coasts, of the Island of *Corfu*, and some other places bordering with the *Turkish* Empire. He also relates some Naval Expeditions of the *Turks*, with an Abridgment of the History of their Admirals, from the taking of

Con-

Constantinople, to 1653. He likewise describes the *Grand Signor's* Arsenal at the Port, with the Charge of maintaining it, and ends his Book with some Instructions to the *Turkish* Officers.

Ibrahim Mutafricca, the Publisher of this Book, has added a Treatise to it (after his way) of Geographical Measures, and the Circumference of the Earth. The Book is adorn'd with a Map of the World, and an Hydrographical Chart of the *Mediterranean* and *Black Seas*, and another of the Gulph of *Venice*; where the Latitude is only mark'd. There are also two Plans representing as many Mariner's Compasses, the one for the *Mediterranean*, and the other for the *Ocean*. This Volume, as well as the former, concludes with these Words: *Printed at the Printing-House in Constantinople, in the Month Kilkida, the Year of the Hegira, 1141.*

THE third Book printed at *Constantinople*, in 1728, is in *Quarto*, consisting of 194 Pages, with the Title of *Tarih Sayah*, or, *An Account of a Traveller*. It is a Translation, by *Ibrahim Mutafricca*, into the *Turkish* Language, of a *History of the late Revolution in Persia*, written in *Latin*. This Author abridges the History of the *Sophys* to the Reign of *Schach-Husseini*, relates the dethroning *Miri Mahmoud*, and ends with the History of Sultan *Esref*. The Agreement between this Work and *F. Cerceau's* Account of the Memoirs of Father *Jude Krusinski* Polonian Jesuit, (which he made use of in his *History of the same Revolution*, publish'd in 1728) gives us reason to believe, that this Book of *Ibrahim's* is a Translation of the same Memoirs. *Mutafricca* has printed the *Grand Vizier's* Imprimatur with this Book, in words to this sense:

Let

Let it be done: let this Translation, which is instructive, and may be of use to the Publick, be printed.

PEOPLE are astonish'd that the *Turks* have come to such Perfection both in the Paper and Types.

From *FLORENCE*.

THE *Latin* Translation of *Eustathius's* Commentaries upon *Homer's Ilias* and *Odyssée*, which *F. Alex. Politi* has been so long about, is now ready to be publish'd, in two Volumes in *Folio*, on large Paper and fine Letter as we may judge by the Preface already printed.

THIS Preface begins with extolling *Politi's* own Order of Canon Regulars of the *Schola Pia*, establish'd in *Italy* in the end of the sixteenth Century, for instructing Youth in Religion and Literature.

HE says, that as all the Wisdom and Politeness of the *Greeks* are summ'd up in *Homer*, so they are in a higher degree in his Commentator; and therefore bringing him into *Italy* in *Latin*, is to enrich it with all the Treasures of the *Greek* and *Latin* Languages. He congratulates his having finish'd it, notwithstanding many Difficulties he had to struggle with.

HE shews the Method he used in his Translation, and says, that there had been publish'd several Editions of the *Greek* Text, either in whole or in part; one at *Rome* in 1542, which he says was only of the first five Books of the *Ilias*, by *Nic. Majoranus*. The rest was not publish'd till 1550, in a smaller Character than the five Books. He takes notice of the Abridgement of those Commentaries by *Adrian Junius*, and

and of the Edition of that Abridgment with the Text of *Homer*, at *Basle* 1558. In 1560 the same Printers at *Basle* gave a more correct Edition of *Eustatbius's* Commentaries intire, than that at *Rome*. Many others had extracted little pieces out of them, and publish'd them before those two Editions; among others, *Guavinus Camers* publish'd some, under the Title of *Τὰ ἐπὶ τῆς Γραμματικῆς Κανονισμαῖα*, in the Book intitled *Horti Andonidis*, 1496. *Aldus*.

THESE were almost all the Helps that *Politi* had for his Publication of the Text of *Eustatbius*. There were two Manuscripts of those Commentaries at *Florence*, in the Great Duke's Library; one of them very ancient, in two Vol. Folio, on Vellum, supposed to be as old as *Eustatbius's* time; the other on Paper, more modern, which he supposes copied from that at *Venice*, or that it might have been brought from the *Popoli* Library at *Bologna*. That Copy of it in the *Vatican*, is not a MS. but a printed Copy on Vellum of the Edition 1542. *Majoranus* could find but two MSS, when he printed it that Year: the one was Cardinal *Ridolphi's* at *Florence*, and the other Cardinal *Cervin's*. After this Account, the Translator speaks of Notes which he has added, (some of which were given him by M. *Antonio Salvini*, upon the first Books of the *Ilias*.)

From J E N A.

DR. *Walch*, now Professor in Ordinary of Divinity, in the room of Mr. *Dauz*, has just publish'd a Dissertation against Dr. *Burnet's* Treatise *de statu Mortuorum & Resurgentium*.

From

From *VERONA*.

JOH^N Albert Tumermani has printed in 8vo, an Italian Poem of about 450 Lines, entitled, *I Canarini, The Canary-Birds*. This little Treatise is much valued here, and the more, because the Author is not above 16 years old. His Name is Ignazio di Persico. The Poem is dedicated to the young Signior Jerom. Ascanio Justiniani.

From *PARIS*.

THERE is now printing by Subscription, *Le Theatre des Grecs*; or, the Theatre of the Greeks, by Father Brumois, a Jesuit, in 3 Vols. 4to. The Undertakers are Mr. Rolin Sen. & Jun. and Mr. Coignard.

THE Course of Sciences upon the new and simple Principles, in order to form the Language, the Mind, and the Manners in the common Course of Life. 1 Vol. Fol. of 8 or 900 Pages in two Columns. By Father Buffier, a Jesuit. This is not the Title of a Work printed, but of a Project, which F. Buffier has formed of bringing, into one Volume in Folio, all the Treatises which he has successively publish'd hitherto in different Volumes in 12mo. viz. 1. *A French Grammar*. 2. *A Treatise of Eloquence*. 3. *A Treatise of Poetry*. 4. *Of Metaphysics, or of first Truths*. 5. *Of Logick*. 6. *Of Metaphysics, fitted to all Capacities*. 7. *An Examination of Vulgar Errors*. 8. *Of Civil Society, and the means to make one's self happy, by contributing to the Happiness of those with whom we live*. 9. *An Analysis of the most plausible Proofs of Religion*.

H A V I N G

Art.8. HISTORIA LITTERARIA.

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HAVING made, in this Scheme, a succinct Model of the new Plan proposed in these different Treatises, and of the Method which he follow'd; F. Buffier tells us, that when he was just ready to publish his *Course of Sciences*, such as he describes, the Booksellers were affronted, that there was not a Treatise of *Physics*, which he would not undertake for two Reasons:

1. *Because he could not turn this Subject into any new Shape, it being already managed as well elsewhere, as he was able to do.* 2. *Because he look'd upon it as a heap of Conjectures more or less ingenious, which made him take one part of Physics to be rather a Probability (not to say a Pyrrhonism) than a Science.* If he did not bring Mathematics into his Collection; it is because (he thinks) they are not concerned with common Life.

THESE several Treatises are to be printed this Year in Folio in one Volume for Libraries; but so (as F. Buffier says) being connected together by new and simple Principles, they make a complete Body, which cannot be separated: which, says he, will make the most extraordinary Work of its kind that has appeared in our days.

HOWEVER, this Edition will be more exact than any of the Volumes already printed; the Author having made some new Reflections, and made use of such which have been made by Men of Sense. He will likewise explain Difficulties which have been started to him, whether by his Friends in private, or by Works publish'd upon the Subject. He adds to this, Dissertations which have not as yet been publish'd, concerning the Method of studying or teaching the Sciences; and the good Taste of Learning, Wit, &c.

From

From *AMSTERDAM*.

MR. de Varenne, whose Learning and Merit is well known, is now about a *French* Translation of a *Latin* Work, to be printed in *Germany*, under the Title of *Bible Physique*. The Translator assures me, That, among other curious things, there will be a Dissertation upon *Cr-b-lice*, and that the whole consists of 10 Volumes in Folio.

From *DUBLIN*.

A Splendid Edition, both with regard to the Paper and Types, of the two following Books, is just publish'd here.

P. Ovidii Nas. Metamorphoseon, Lib. XV Interpret. & Notis illust. Dan. Crispinus ad usum Ser. Delphini; huic Edit. accedunt Annotationes ex Jac. Constantii Fanensis, Henrici Loritii Glareani, &c. &c. &c. Or, The XV. Books of the Metamorphoses of OVID, with the *Dauphin's* Notes, and others from the Illustrations of *Constantius, Loritius, Micyllus, Ciofanus, Heinsius, Burman* and other celebrated Commentators, in 4to. Printed for George Grierison, 1729.

Cornelii Taciti opera quæ extant, &c. Or, The Works of CORNELIUS TACITUS, revised and illustrated with Notes by *Theod. Ryckius*; to which is added, the Life of SEJANUS, 3 Vols. 8vo. Printed for G. Grierison, 1730.

CATALOGUE

*Des Livres nouveaux que NICOLAS PREVOST & Comp.
Libraires vis-à-vis Southampton-Street in the Strand,
ont reçu des Pays Etrangers pendant le Cours du mois
de May 1730.*

DE Liturgia Gallicana Lib. III. in quibus Veteres Missæ, quæ ante annos mille apud Gallos in usu erat, formæque eruuntur ex antiquis monumentis, Lectionario Gallicano hæctenus inedito, & tribus Missalibus Thomafianis, quæ integra referuntur. Accedit Disquisitio de Cursu Gallicano, seu de divinorum Officiorum origine & progressu in Ecclesiis Gallicanis. Opera & Studio D. Joan. Mabillon, 4to. Parisiis, Montalant 1729.

Histoire de l'Academie Royale des Sciences pour l'Année 1727. avec les Memoires de Mathematiques & de Physique tirés des Registres de cette Academie. 4to. à Paris de l'Imprimerie Royale 1729.

Dictionnaire universel du Commerce. Tom. 3. Fol. à Paris, 1730.

Critique de la Bibliotheque des Auteurs Ecclesiastiques, & des Prolegomenes de la Bible publiés par M. Elie Du Pin; avec des Eclaircissements & des Suppléments aux endroits où on les a jugés necessaire, par feu Mr. Richard Simon, avec des Remarques. 4 Vol. 8vo. à Paris, 1730.

Voyage du P. LABAT, de l'Ordre des Precheurs, en Espagne & en Italie, 8 Vol. 12mo. à Paris, 1730.

In Dissertationem Italix Medii Ævi Censuræ III. Viterbiensis, Veneta, & Brixiana, cum Responsis III. pro Anonymo Mediolanensi, Belli Diplomatici Historia tertio præmissa. Parvaque Manrißâ Emendationum ac Additionum ad calcem subjectâ. Palatinis Sociis cuncta Accurantibus 4to. Mediol. 1729.

Ludov. Muratorii, Rerum Italicarum Scriptores. Vol. 15, 16, & 17. in Fol. Mediol. 1729.

Eunuchus Terentii cum notis Th. Bentleii, ad difficiliores quosque locos, 8vo. Londini 1730.

Les Avantures de Tellemague, par feu Mr. l'Archevêque de Cambray. Nouvelle Edition enrichie de Figures en taille-douce, 4to. à Paris, 1730.

Le Feu de l'Amour & du Hazard, Comedie en 3 Actes. 8vo. à Paris, 1730.

Memoires pour servir à l'Histoire des Hommes Illustres dans la Republique des Lettres, avec un Catalogue raisonné de leurs Ouvrages. Tom. 10. contenant une Table des Matieres, & une Alphabetique des Auteurs dont on a parlé dans les 9 premiers Volumes. 12mo. à Paris 1730.

CATALOGUE.

Continuation des Memoires de Litterature & d'Histoire,
Tom. 9. 1^{re} partie 12mo. à Paris, 1730.

Abregé de l'Histoire d'Angleterre de Mr. de Rapin Thoyras,
10 Vol. 12mo. à la Haye, 1730.

Le même Livre en 3 Vol. in 4to.

Recueil de Lions, dessinés d'après nature par divers Maîtres,
& gravés par Bernard Picart. 4to. Oblong. à Amst. 1729.

Traité de l'Univers Material: ou Astronomie Physique,
troisième partie, contenant les causes du flux & du reflux de
la Mer, les moyens de s'en servir pour trouver la Longitude
des Vaisseaux en pleine Mer, avec les Tables du flux &
reflux de la Mer & celles des vents qui pourront estre causés
par la Lune pendant l'Année 1730. par le Sieur Petit. 12mo.
à Paris, 1730.

Les Charmes de la Société du Chrétien, 12mo. à Paris,
1730.

Gotha Numaria, sistens Thesaurus Fridericiani, Numif-
mata Antiqua Aurea, Argentea, Ærea, ea ratione descripta,
ut generali eorum notitiæ exempla singularia subjugantur,
Authore Christiano Sigismundo Liebe. Fol. Fig. Amst. apud
Wetstenios, 1730.

La Vie de Mahomed, par Mr. le Comte de Boulainvilliers,
Auteur de l'Etat de la France, & des Memoires Historiques
qui l'accompagnent, 8vo. Londres, 1730.

Sam. Fred. Bucheri Antiquitates Biblicæ ex novo Testa-
mento selectæ, consuetudines, ritus, formulas Veterum exa-
minantes. 4to. Wirtembergæ, apud Jonam Korte, 1729.

Christ. Matthæi Pfaffii Oratio de Egoismo, nova Philo-
sophica Hæresi. Tubingæ, 1722. 4to.

Positiones de Vocatione Ministrorum Ecclesiæ, demon-
strante Methodo ex Socialitate Christiana Assertæ, &c.
Authore Anonymo, 1729. 8vo.

Dialogues Critiques & Philosophiques, par M. L'Abbé de
Charte-Livry, 12mo. Amst. 1730.

Critique desintéressée des Journeaux Litteraires & des Ou-
vrages des Savans, par une Société de Gens de Lettres, 8vo.
Tom. 1. pour Jan. Fev. & Mars, 1730. à la Haye 1730.

Entretien par Lettres entre Mr. de la Chapelle, Pasteur
de l'Eglise Valonne à la Haye, & le Sieur Paul Maty,
M. D. S. E. sur le sujet de la Lettre d'un Theologien, à
un autre Theologien, sur le Mystere de la Trinité. 8vo.
à Utrecht, 1730.

Apologie de la Conduite & de la Doctrine du Sieur Paul
Maty, Docteur en Philosophie. 8vo. à Utrecht, 1730.

F I N I S.

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EXACT AND EARLY ACCOUNT
OF THE MOST

VALUABLE BOOKS

Published in the several Parts of
EUROPE.

*Floriferis ut apes in saltibus omnia libant,
Omnia nos itidem.*————— Lucret.

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L O N D O N:

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M.DCC.XXX.

(Price One Shilling.)

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HISTORIA LITTERARIA.

ARTICLE IX.

Dell' Istoria Civile del Regno di *Napoli*,
Libri XL. scritti da PIETRO GIANNONE,
&c. Tom. 2.

That is,

The Civil History of the Kingdom of Naples, in XL. Books, written by PIETRO GIANNONE, &c. The Second Volume, which contains the Polity of the Kingdom under the Normans and the Suevi.

THE Author begins his second Volume with an Account of the first coming of the *Normans* into *Italy*, and of their Conquests there; and declares his Resolution to bring only for his Vouchers, in that History, such Authors as liv'd in the very Time when the Occurrences, he writes of, happen'd, and whose Testimonies are unexceptionable.

ABOUT the Beginning of the Eleventh Century, Forty, or (as some Authors affirm) a Hundred *Normans* returning from *Jerusalem*, whither they had gone upon a religious account, landed at *Salerno*. During their stay at that place, the *Saracens*, who had come in great numbers from *Afric*, threaten'd to destroy the City with Fire and Sword, unless a

The first Arrival of the Normans in Italy.

N^o II. 1730. G great

great Sum of Money were advanced to ransom it. The *Normans* laying hold of this Opportunity to shew their Bravery, and likewise out of Gratitude to the People of *Salerno* for their kind Usage of them, fell unexpectedly upon the *Saracens*, and forced them, after a great slaughter of the Barbarians, shamefully to retire: and contenting themselves with the Glory only of that action, return'd to their own Country, having first promis'd to *Guaimar III.* then Prince of *Salerno*, (who was very desirous to have such valiant Men about him) that they would either return themselves, or send him some of their Countrymen of equal Valour. They were as good as their word, and coming back in greater numbers soon after, list'd themselves in the Service of the *Lombard* Princes, who were equally afraid of the *Greeks* and *Saracens*. The Emperor *Henry II.* likewise made use of these People against the *Greeks* in *Puglia*; and he himself returning to *Germany*, left the *Normans* to chase the *Greeks* out of *Italy*, charging the *Lombard* Princes to supply them with all Necessaries: But those Princes treated them so ill, that they were obliged to make one of their own Nation their Head, and to settle themselves by their own Power. They therefore built a City, which they call'd *Aversa*; and *Rainulph*, Chief of the *Normans*, was created Count of this City by *Sergius* Duke of *Naples* *.

RAINULPH being thus establish'd in *Aversa*, dispatch'd Ambassadors to the Duke of *Normandy*, inviting his Countrymen to partake of the Sweets of that Country, where he already had

* It was the sole Right of the Emperors to give Investiture of Fiefs; and therefore it must be understood that *Sergius* only confer'd this Dignity in officium, which he might do, because that Territory was at that time subject to *Naples*.

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had attain'd to the Dignity of Count. Upon this invitation a great number of *Normans* went thither; and amongst others, *William* (surnam'd *Braccio di Ferro*, or *Steel-arm*) *Drogo*, and *Humbert*, the three eldest Sons of *Tancred* Count of *Hauteville*. These valiant champions list'd themselves at first in the service of *Guiamar IV.* Prince of *Salerno*; but he, being jealous of their Power, sent them to *Sicily*, in a short time, to assist the *Greeks* in driving the *Saracens* out of that Island. In this War the *Normans* behav'd with their wonted Bravery, for which they reap'd nothing from the *Greeks* but base Usage; so that being justly enrag'd, they left *Sicily*, and uniting themselves to the *Normans* of *Aversa*, and others lately arriv'd from *Normandy*, they made themselves Masters of many Cities of *Puglia* belonging to the *Greeks*; and having (by four successive Victories obtain'd over them) establish'd themselves in that Province, they created *William Braccio di Ferro* William Braccio di Ferro, made Count of Puglia. Count of *Puglia*. This was the first Title, and the Beginning of all the others which the Royal Family of the *Normans* afterwards enjoy'd in *Puglia*. Not long after, the Emperor *Henry II.* gave them the Investiture of all the Provinces which they had taken from the *Greeks*, with the addition of the Territory of *Benevento*, because the *Beneventines* refused to admit him into their City.

A. D.
1035.

1043.

THE Advancement of the *Normans* gave such Umbrage to Pope *Leo IX.* (who was afterwards canoniz'd) that he perswaded the Emperor *Henry*, his Relation, to send a powerful Army against them, and to trust the Command of it to him: But those Efforts of the Pope, to chase the *Normans* out of *Italy*, serv'd only to establish them the more; for they, having

Robert
Giscard I.
Duke of
Puglia and
Calabria.

routed the Imperial Army, and taken the Pope prisoner, subjected all *Puglia*; and turning their victorious Arms towards *Calabria*, they became masters of almost that whole Province, under the Command of their famous Captain *Robert Giscard**, who was by common Consent saluted Duke of *Puglia* and *Calabria*, after the taking of *Rbeggio*. At the same time the *Normans* of *Aversa* enlarg'd their borders, bringing under their dominion the Principality of *Capua*, which, for a long Tract of Years, had been subject to the *Lombard* Princes.

AMONG the other Cities taken from the *Greeks* by *Robert*, *Troia* was one; to which, (altho' it had been built a little before that by the *Greeks*) the Popes pretended a Right, but it is not known upon what ground. Pope *Nicholas II.* who, thro' Jealousy of State, bore a mortal hatred to the *Normans*, most eagerly embraced this Opportunity to oppose *Robert*; and being encourag'd by the Regard which the *Normans* profess'd to have for the Apostolick See, and their Apprehension and Dread of Excommunication, he anathematiz'd *Robert* and all his *Normans*. But those prov'd to be only *Bruta Fulmina*; for the *Normans*, (following the example of the Popes themselves) knew how to keep what they had acquir'd. But *Robert*, prudently considering that his Conquests were but lately made, and in a strange Country where it was better for him to make Friends than Enemies, resolv'd to come to an Accommodation with the Pope, and to that end sent an Ambassador to desire a Congress. The Pope having, at that Juncture, need of a power-

* This Robert was the eldest of seven Sons which *Tancred* had by his second Wife; he was surnamed *Giscard*, which in the old *Norman* Language, signifies *Cunning*.

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ful and valiant Prince, to assist him to maintain the Interest of the Church against the Emperors, willingly came into his Proposal. The Pope therefore being at *Melfi*, at a Council which was held there, the famous *Robert* went thither; where, after several Conferences about the manner in which each of them for himself might make the best advantage of the States of other Princes, it was stipulated as follows.

THAT *Robert* and his *Normans* should be absolv'd from the Sentence of Excommunication. That the Dutchy of *Puglia* and *Calabria* should be confirm'd to *Robert*; and moreover, that the Pope should invest him in the Island of *Sicily*, with the Title of Duke; the *Saracens* and *Greeks* being first driven out of it.

ON the other hand, it was agreed that *Robert* and his Successors should put themselves under the protection of the Popes, and swear Fealty to them, as being Feudatories of the holy See; and that *Robert* should pay a yearly Tribute of twelve Pence, of *Pavia* Money, for every Yoke of Oxen.

FROM this time *Robert* took the Title of Duke, and sign'd himself *Dux Apuliæ, Calabriae, & futuræ Siciliae*. Nor did he delay to attempt the Conquest of that Island, which he brought under his dominion in a very short time, and invested his younger Brother *Roger* in it, with the Title of Count of *Sicily*. He then return'd to *Italy*, where having reduced the whole (as it now call'd) Kingdom of *Naples*, under his Authority, except the small Dutchy of *Naples*, and the City of *Benevento**,

G 3

he

* The Emperor *Henry the Black*, desirous to free the Church of *Bamberg* from the yearly Tribute of a Hundred Marks of Silver paid to the Roman See, gave to *Leo IX.* the City of *Benevento* in lieu of it, altho' that City did not belong to him, but to Prince *Pandolph*.

he turn'd his conquering Arms to subdue *Corfu*, and then *Bulgaria*. But in the midst of his Conquests, being press'd by *Gregory VII.* to defend him against the Emperor *Henry III.* (the IV. according to the *German Account*) who kept him straitly besieg'd in the *Castle S. Angelo*, he return'd into *Italy* with a few Forces, set the *Pope* at liberty, and chas'd *Henry* Emperor of the *West* from *Rome*; at the same time that his Son *Boemond* in a Battle fought in *Bulgaria*, had the good fortune to put to flight *Alexius Comnenus* the Emperor of the *East*.

UPON the News of this Victory, *Robert* hastened back into the *East*, having dispers'd the *Grecian Fleet*, which, in conjunction with that of the *Venetians*, disputed his Passage: But whilst this invincible Hero was bent on these glorious Designs, being attack'd with a burning Fever, he died in the 60th Year of his Age. 1085. His second Son *Roger* succeeded him in the Dutchy of *Puglia* and *Calabria*, in whose time nothing happen'd worth notice, nor in that of Duke *William*, who dying without Issue Male, his Dominions fell by hereditary Right to *Roger II.* great Count of *Sicily*, who made no delay to take possession of so considerable an Heritage.

THIS is, in short, the Account which our Author gives of the first Conquests of the *Normans* in *Italy*, but interwoven with many other Transactions worthy to be known; such as the Rise of *Crusades*; the Disputes between the Emperors and Popes about the Investiture of Benefices, and the Election of Popes; the Origin of the *Sicilian Monarchy*, which even in our days has made so much noise; the *Lombard* and Feodal Laws, &c. He then goes on to shew the Ecclesiastical Polity of the XIth Century.

THE

THE Power of the Popes was never at a ^{The Eccle-} higher pitch than in these days. New Notions ^{siaſtical} of the Papacy were introduced, and it was re- ^{Polity of} ceiv'd, almost as an Article of Faith, that the ^{the XIth} Pope had power to depose Kings and Princes, ^{Century.} if they disobey'd his Commands. The Pope was by the Vulgar (as *Gerson* says) esteem'd a GOD, who had all Power in Heaven, and on Earth. But as to the Manners of the Clergy, they were never more detestable; the most sacred Offices were purchased with Money. *Benedict* even sold one part of the Pontificate to *Silvester III.* and another to *Gregory VI.* Bishops were not ashamed to keep Concubines openly; and by their Wills to appoint their sacrilegious Bastards Heirs. New Ways were invented to augment the Clergy's Revenues. It was decreed, that *Tythes* should be paid, not only of the Fruits of the Earth, but of Cattle and other Animals, and likewise of People's Labour. Pope *Alexander III.* ordain'd, that *Tythes* should be paid of Mills, Fisheries, Hay, Wool, and Bees. And *Celestine III.* decreed *Tythes* upon the Soldiers Pay, upon Hunting, &c. Nor was this sufficient to the Canonists; for they maintain'd, that the Poor were oblig'd to pay *Tythes* of what they got by *Begging*; and the Prostitutes the Tenths of what they earn'd by *Whoring*. *Alexander II.* added *First-Fruits* to the *Tythes*, and to them *Burial-Fees*. At first the *Tythes* were paid to the Curates for all the Parts of their Office; but afterwards some devout and rich People gave something, at their pleasure, for burying their dead. This Gratuity was by *Innocent III.* turn'd into an Obligation: Nay, they began (against the ancient Canons) to receive Legacies from publick Sinners, such as common Whores, &c. and in-

deed the most considerable Donations were from the Women of that Character. By such means the Ecclesiasticks amass'd new Riches every day. But let us return, with our Author, to temporal Affairs.

Roger I.
King of Sicily.

1129. *ROGER* finding himself in such an exalted State, by having so great Dominions united in his Person, disdain'd the Title both of Count and Duke; and *Anaclet II.* wanting a Protector against his Rival Pope *Innocent II.* gave him the Title of King of *Sicily*; which *Innocent* being disgusted at, confederated with the Emperor *Lotharius* to make war upon him. *Rainulph* Count of *Avellino*, *Robert* Prince of *Capua*, *Sergius* Duke of *Naples*, and many other Barons of *Puglia*, join'd their Forces with those of the Emperor, and the Pope: but so many Enemies were not able to daunt the valiant *Roger*; for coming from *Sicily* with a powerful Army, after Vicissitudes of Fortune, sometimes winning, and sometimes losing, he at last dispers'd his Enemies; forced *Lotharius* to go back to *Germany*, without any advantage gain'd; oblig'd *Innocent* to retire to *Pisa*; humbled the Pride of *Rainulph* and *Robert*; and quelling the Rebellion of the *Puglian* Barons, brought that Province again to Obedience. The League was soon renew'd against him, nor had *Roger* ever suffer'd so terrible a Storm: He was in a moment dispossest of his best Provinces, and nothing was left him except *Sicily*. But not at all dishearten'd by this, but rather taking more courage from his Losses, he destroy'd his Enemies, when they imagin'd they had ruin'd him;
1135. he recover'd *Puglia*, became Master of the Principality of *Capua*, and the Dutchy of *Naples*; and having made *Innocent* prisoner, was acknowledg'd by him as King, and from his hands

hands receiv'd not only the Investiture of *Sicily*, but that of the Dutchy of *Puglia*, and the Principality of *Capua*; altho' Prince *Robert*, (who had faithfully assisted the Pope in all his Wars against *Roger*) was still alive.

HAVING settled his Dominions in a fix'd Peace, he carry'd his Arms to *Afric*, and obliged the *Tunese* to pay him an annual Tribute; and being elated by this Success, he made use of this Verse, (which he had likewise engrav'd on the Blade of his Sword:)

Appulus & Calaber, Siculus mihi servit & Afer.

He likewise carry'd his conquering Arms to *Greece*, and, had not the *Venetians* hinder'd him, he had laid siege to *Constantinople*. He died in *Palermo* in 1554, at the Age of fifty-eight.

WILLIAM I. the Son of *Roger*, was no William I. sooner on the Throne, but Pope *Adrian IV.* (an *Englishman*) *Frederic I.* Emperor of the *West*, *Emmanuel Comnenus* Emperor of the *East*, *Robert* Prince of *Capua*, the People of *Pisa*, and many Barons of *Puglia* made a League to dethrone him: But he triumph'd over them with such Courage and Valour, that he justly acquir'd the Name of *Great*. Having got the better of those powerful Adversaries, he gave himself entirely to his Ease, leaving the Kingdom to be govern'd by *Majo* his High-Admiral and great Favourite; who finding himself rais'd to that height, was ambitious of still greater Power, and resolv'd to usurp the Throne. To this end, he solicited Pope *Alexander III.* to depose *William*, which coming to be known openly to the Barons of the Kingdom, who hated the Tyrant's Power, they took Arms, pro-

promising to one another never to lay them down till the *Admiral* were either dead, or banish'd. The King being inform'd of the Barons Conspiracy, (he being the only Person who would not let himself be persuaded of the Villainy of his Favourite) wrote to the Barons, but in vain, to desist from their Design. *Matteo Bonello* therefore, the Son-in-Law and Confident of the *Admiral*, was sent against them; but he engaging in the Conspiracy secretly, promis'd to kill the *Admiral*, and return'd to *Palermo* to execute his Design, for which he had a most convenient Opportunity by reason of a grievous Quarrel between the *Admiral* and the *Archbishop* of *Palermo*, about the Guardianship of the King's Children, after they should have murder'd the Father. The *Admiral* therefore going with the utmost Impudence and Diffimulation to visit the *Archbishop*, (who lay a dying of Poison which he had caus'd to be given him) that Prelate being desirous to see his Enemy die before him, entertain'd him with the greatest seeming Confidence and Affection till Night, that *Bonello* might with the more safety execute his Purpose; which he did, killing the Traytor with his own hand.

THE King being thus freed, (tho' against his Will) from this Danger, fell into another. The Queen, who had maintain'd a criminal Correspondence with *Majo*, made her Husband believe that he had been innocent of the Wickedness of which he was accus'd; and therefore he began to prosecute *Bonello*, who being provok'd at it, depos'd the King by the help of the Barons, and shut up the Queen in the Royal Palace; but both the King and she were soon set at liberty by the People of *Palermo*. Many other Troubles and Revolutions hap-

happen'd by reason of Taxes and Impositions, which he laid upon the People; so that he deservedly got the Title of *William the Bad*: But all was quieted by the Death of *Bonello*, and the other Conspirators; the King died in the Year 1166, at the Age of forty-six Years.

WILLIAM II. soon gain'd the Affection of the People, and the Surname of *Good*, by taking off the Taxes impos'd by his Father. He married *Joan* the Daughter of *Henry II.* King of *England*. He concluded a firm Alliance with the Emperor *Frederic Barbarossa*, at the same time that Pope *Alexander III.* did. And here our Author shews, that what some affirm'd of the haughty Behaviour of Pope *Alexander* towards the Emperor was undoubtedly false. *William* seeing no appearance of Issue by Queen *Joan*, gave * *Constance*, (the posthumous Daughter of his Grandfather *Roger*) in marriage to *Henry* King of *Germany*, the Son of *Barbarossa*. *William* died in 1189, aged thirty-six. 1186.

ALTHO' *William* had declar'd *Constance* his Tancred. Successor, the *Sicilians* gave the Crown to *Tancred* Count of *Lecce*, natural Son to *Roger* Duke of *Puglia*. He dissipated the Barons who had rebell'd against him; he made a Marriage between his Son *Roger* and *Irene*, (or as some say *Urania*) Daughter to *Isaac* the Greek Emperor. Nothing seem'd wanting to the Happiness of this Prince, when *Henry* (getting himself crown'd Emperor by *Celestine III.*) invaded his Dominions; but the excessive Heats obliging him to return to *Germany*, *Tancred* recover'd the Cities

* The Author rejects the Story of this Princess's being a Nun, because all the cotemporary Writers are silent in it; and from the Authority of Richard of S. Germain, and others, who say that she remain'd in the Royal Palace.

Cities he had lost. The *Salernians*, (who had yielded up themselves to *Henry*) that they might recover the King's Favour, deliver'd the Empress *Constance* into his hands, whom he sent back to her Husband in *Germany* with rich Presents. Soon after died his Son *William*, whose Death he so took to heart, that he also died in a short time.

1193.
William
III.

WILLIAM III. his second Son had scarce taken possession of the Throne, but he was dispossest'd of it by *Henry*, and was satisfy'd, in lieu of it, to accept of the County of *Lecce*, and the Principality of *Taranto*.

Henry the
Cruel.

HENRY having got the better of his Adversaries, gave himself over to Cruelty, exercising great Barbarity towards such especially as had adhered to *Tancred*. Such Tyranny at last tired the Patience of the *Sicilians*, and *Constance* herself seeing her Husband use her *Normans* so barbarously, came into their Measures, and oblig'd *Henry* to such Terms as she thought fit to prescribe to him; but his Death, soon after, freed the *Sicilians* from the Apprehensions of his

1197. Cruelty.

The Nor-
man Race
extinct.

THE Empress *Constance* undertook the Government of the Kingdom during the Minority of her Son *Frederic*. But she dying in a short time, with her ended the Royal Line of the *Normans*, which for the space of sixty-eight Years had gloriously ruled the Kingdom of *Puglia* and *Sicily*, with the Title of Kings.

AFTER the Death of *Constance*, the Kingdom fell to *Frederic*, in Right of his Mother; he was the first of the Line of the *Suevi* *. In his Minority there was a great Dispute between
Innocent

* Conrad II. Emperor, Great Grandfather to *Frederic*, was the Son of *Frederic Stauffem* Duke of *Suevia*, and *Agnes* Daughter to the Emperor *Henry IV*.

Art.9. HISTORIA LITTERARIA.

Innocent III. and the *German* Lords, about the Guardianship of the young King. After much Blood spilt on both sides, the Pope was forc'd to give up his Claim, and the *German* Lords obtain'd the Government of the Kingdom. When all things were thought to be in peace, the Emperor *Otho* IV. invaded the Kingdom; but *Innocent* having excommunicated, and depos'd him, and written to the *German* Princes to elect another, he was forced to return to *Germany*: but he did not arrive in time to prevent the Election, which was made in favour of *Frederic*, who was then only fifteen Years of Age; *Frederic* could not prevail with *Honorius* III. ^{Frederic elected Emperor.} to crown him, but upon very hard Terms, viz.

1. That he should swear to yield up the Kingdom of *Puglia* and *Sicily* to his Son *Henry*, an Infant of nine Months old. 2. That he should go with a powerful Army into the Holy Land. 3. That he should deliver up the City of *Fondi*, with its Territory, to the Apostolic See. 4. That he should defend the Jurisdiction and Authority of the Ecclesiastical State. 1210. Crown'd.

NOTWITHSTANDING this Oath, his Reign was one continu'd War with the Popes; for, not being able, by reason of his ill State of Health, to go to the Holy Land, *Gregory* IX. ascribing it to his want of Inclination to make the Expedition, excommunicated him: Afterwards, when upon his Recovery he undertook the Voyage, the Pope, in confederacy with the rebel Barons, invaded his Dominions in *Italy*; of which *Frederic* being inform'd, return'd immediately to *Italy*, and forced the Pope to sue for Peace: which however was of short continuance, for *Frederic* was a second time excommunicated, upon account of some Towns he had taken possession of in *Sardinia*, which,
as

as the Pope pretended, belong'd to the Church. This Breach went so far, that the Pope publish'd a *Crusade* against him, which so enrag'd *Frederic*, that as many as fell into his hands of those who had join'd the *Crusade*, and wore Crosses upon that account (whence they were called *Cruce Signati*) he either made their Heads to be cleft *cross-wise*, or had the Figure of the *Cross* mark'd upon their Foreheads with a hot Iron. *Innocent IV.* not only excommunicated, but depos'd him, in the Council of *Lions*; and endeavour'd with great Sums of Money, to suborn his most intimate Friends and Partisans to murder him. In short, he was all his Life long harass'd by the Popes, sometimes with spiritual, and sometimes with temporal Arms; sometimes with open War, and at other times with secret Snares, Conspiracies, and Treacheries, &c. He died in 1250, at the Age of fifty-seven, having reign'd over *Naples* fifty Years *, not without a suspicion of his having been poison'd by his natural Son *Manfredi*.

Conrade.

To *Frederic* succeeded his Son *Conrade* King of *Germany*, whose Reign lasted little more than three Years, and was full of Troubles occasion'd by *Innocent IV.* who, pursuant to the Sentence of Deposition pronounced by the Council of *Lions*, pretended that *Frederic* and all his Posterity had forfeited their Right to the Crown; and that the Kingdom, being a Fief of the Church, was devolv'd to the Holy See.

This

* The Author gives us a Character of this Prince quite different from what other Writers have given, especially Priests and Friars. Matthew Paris commended him in his Chronicles, till he found that he had always the Poverty of the Primitive Church in his mouth; but that made him change his Style. The same Reason, says our Author, induced other Ecclesiastical Writers to speak ill of him, tho' he was a great and just Prince.

This Prince died in 1254, at the Age of twenty-six Years.

CONRADE left the Kingdom to Corra-Corradin, his Son, born the Year before, of whom Prince *Manfredi* took upon him the Guardianship. On this occasion the Popes renew'd their Pretensions more than ever, but by the Vigilance and Courage of *Manfredi* they were disappointed in their Designs; they therefore endeavour'd to shew their Right to the Kingdom, at least by giving it away to other Princes. They offer'd it first to *Richard*, Brother to *Henry III.* King of *England*; then to *Edmund*, the Son of *Henry*: The King agreed to this Offer, but the Parliament refusing to give the necessary Supplies, (altho' he made *Edmund* appear before them in the *Puglian* Dress, to induce them to assist him) he was oblig'd to give over the Design.

IN the mean time, *Manfredi*, upon a false ^{Manfredi} Report, (spread, as some Writers say, cunning-^{takes pos-}ly by himself) of the Death of *Corradin*, then ^{session of Si-} in *Germany*, making himself to be crown'd at ^{cily.} *Palermo*, usurp'd the Throne of *Sicily*; but his Reign was short, for *Charles* of *Anjou*, Count of *Provence*, and Brother to *S. Louis* King of *France*, having receiv'd the Investiture of *Puglia* and *Sicily* from *Clement IV.* march'd against him with a powerful Army. King *Manfredi* receiv'd him with undaunted Courage, and a sharp Battle ensuing, *Manfredi*, betray'd by his own People, was unfortunately slain. All the Cities, both of *Puglia* and *Sicily*, upon Intelligence of his Death, set up the *French* Colours, hoping to live under *Charles's* Government in great Plenty and Riches, as well as in constant Peace; but they soon found themselves mistaken: for which cause the Ba-
rons

rons of the Kingdom came to a Resolution of calling *Corradin* from *Germany*, who was then a Youth of fifteen Years of Age. He accepted the Invitation, and, together with the Duke of *Austria*, who was likewise a Youth, march'd into *Italy* with a good Army. Upon the News of which, Pope *Clement*, with great Solemnity and Ceremony, excommunicated *Corradin*, and declar'd him an Enemy to the Church. But *Corradin* slighting the Sentence, pursu'd his March towards *Naples*, and meeting *Charles* in the Plain of *Tagliacozzo*, a Battle ensued, in which, altho' the *Germans* had the better at first, they were at last conquer'd, and *Corradin* himself, together with the Duke of *Austria*, were taken in the Pursuit, and brought before *Charles*, who would determine nothing about them till he had consulted the Pope: his Holiness gave his Opinion in these few Words; *Vita Corradini, Mors Caroli; Mors Corradini, Vita Caroli*. *Corradin* was, upon this, condemn'd to lose his Head, at the Age of seventeen Years; as a Disturber of the publick Peace, a Transgressor of the Pope's Orders, and Usurper of the Crown of another Prince. The Sentence was put in execution in the Market-Place of *Naples*, on the 26th of *October*. The Duke of *Austria* had the same Fate; and because he was dearly belov'd by *Corradin*, they chose to give this Prince the cruel mortification of seeing him die first. The sorrowful *Corradin* took his Friend's Head in his hand, kissing, and bathing it with Tears; then he press'd it to his Bosom, lamenting his own Unhappiness, and blaming himself, as the Cause of his cruel Death, by taking that Prince from his unfortunate Mother. The House of the *Suevi* was extinct in *Corradin*, after having reign'd over *Sicily* and *Puglia* sixty-nine Years.

The Race of
the *Suevi*
extinct.

ART. 9. HISTORIA LITTERARIA.

97

BESIDES the things we have mention'd in this short Abstract, our Author in the XI Books of this second Volume gives a distinct and minute Account of the Laws and Constitutions establish'd by each of those Kings, and particularly of the *Feodal* Laws; as also of the *Offices* of the Crown; the *Lawyers*; the finding the *Pandects* in *Amalfi*; of the *Factions* of the *Guelphs* and *Ghibellins*; of the Wars of the Emperors in *Lombardy*, &c.

NOW it was that the Popes began to reckon themselves Masters of the World, and so took upon them to invest their Votaries, in Kingdoms and Provinces over the whole earth. Roger of *Loria* the famous Admiral, having conquer'd *Gerba*, and some islands in *Afric*, *Boniface VIII.* dispatch'd a Bull for his Investiture, on condition of his swearing Fealty to him, and his obliging himself to pay yearly fifty Ounces of Gold to the Holy See, as an Acknowledgment of the Right and Dominion of the Popes, which they pretended not only to those Places, but to all the Kingdoms of the World. The Ecclesiastical Order was entirely exempted from secular Jurisdiction, which Exemption was so stretch'd, that even the Priest's Concubines injoy'd it. Nor did their Encroachments stop here, but the Doctors of *Rome* went so far as to teach, that Delinquents in any Prince's Dominions ought to be sent to *Rome* to be punish'd, because the Pope being Lord of that City, which is the common Country of all, has a Right to apprehend, judge and punish all People as his natural Subjects.

The Ecclesiastical Polity in the XIIth and XIIIth Centuries.

WITH the Power of the Ecclesiasticks, their Riches likewise increas'd, to which the War in the Holy Land contributed not a little.

Nº II. 1730.

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The *Roman* Pontiffs and the other Bishops took under their protection the Affairs and Causes of all those who engag'd themselves in this war; and this brought the same advantage to their Sees, that the being Tutors, Curators, or Proctors to Widows, Orphans, or Minors did. The First-Fruits had been introduced before, in imitation of the *Mosaic* Law. The *Quantum* indeed was not establish'd by *Moses*, but was left to the pleasure of the Offerer; the Rabbi's afterwards, as *S. Jerom* affirms, determin'd that it should not be less than a 60th part, nor more than a 40th; which Establishment of theirs was follow'd by our Priests in the most beneficial manner, for they ascertain'd it to a 40th part: but both the Power and Riches of the Church were considerably augmented under the *Angevin* Kings, as we shall shew hereafter.



ARTICLE X.

Critique de la Bibliotheque des Auteurs Ecclesiastiques, & de Prolegomenes de la Bible publiez par M. *Elies du Pin*. Avec des Eclairciffemens & des Supplemens aux Endroits, où on les a jugé Necessaires, par feu M. *Richard Simon*, avec des Remarques. à Paris chez *Ettienne Ganeau* Libraire juré de l'Université Rue S. *Jagues*, près la Rue du Plâtre aux Armes de Dombes, 1730. 4 vol. 8vo.

That is,

A Criticism upon Monsieur Du Pin's Bibliotheque of Ecclesiastical Authors, and his Prolegomena of the Bible: with Explanations and Supplements, where necessary. By the late Mr. Richard Simon, together with Remarks. Printed at Paris by Etienne Ganeau, &c. 1730. in 4 Volumes, 8vo.

THE Title of this Work is sufficient to acquaint us with the Author's Design, which is, to be useful to such as read Monsieur *Du Pin's Bibliotheque Ecclesiastique*. Mr. *Richard Simon*, whose Name is well known amongst the Learned, undertook this Criticism at the desire of a Friend, who having apply'd himself to the reading of this Work of *Du Pin*,

desired *Simon* to make some Observations upon the last Edition of it, which was reckon'd to be the most correct.

MR. *SIMON* was eager to peruse it, but at the opening only the first Volume, so many Mistakes occur'd, that he thought it necessary for the publick Good to undertake the correcting it; the necessity of which will clearly appear to any one, who will look into this Work. However great Mr. *Du Pin*'s Capacity was, the vast compass of the Work made it impracticable for him to read the Originals, so that he was obliged to have recourse to other Bibliothecarians, and to copy what they had written. This made him often fall into gross Errors, and likewise occasion'd his omitting the most material and useful things in those Authors whom he analyses. To this also is to be attributed his utter Silence as to some Authors, his ascribing Works to others, which they never wrote, his omitting a great part of the Works of many, &c. Monsieur *Simon* supplies these Defects; and where he is not so exact as could be wish'd, the learned Observations of an anonymous Author, at the end of each Volume, make up the loss; so that there seems to be nothing wanting to compleat the Subject.

BUT to give some Instances of the want of Exactness in Mr. *Du Pin*; he frequently mistakes widely in Geography; taking the *Euxine* Sea for a Country; confounding *Mortaigne* in *Picardy*, with *Mauritania*; *Flessinghen* in *Zeland*, with *Frinsinghen* in *Bavaria*, &c. But such Errors had been pardonable in him, if he had been exact in more material Points; but on the contrary, in his Analysis of Authors, he shews that he did not understand them. For instance, in
his

his Analysis of S. Jerom's 52d Letter, he makes him say that he had made Commentaries upon the Books of the Kings, which he never did, nor does he here say he had done. S. Jerom's Words are these: *Miseram quædam τῶν προφητῶν in Prophetas duodecim sancto Patri Domnioni; Samuelem quoque & Malachim, id est, quatuor Libros Regum.* Whoever understands Latin, may see plainly that he does not here speak of Commentaries upon the Books of the Kings, but only upon the twelve Prophets.

NOR are the Mistakes less considerable, which *Du Pin* is guilty of in his Account of the different Editions and best Impressions of the Ecclesiastical Writers. For instance, speaking of *Origen* against *Celsus*, he says, that Treatise was printed at *Rome* in 1471. in *Greek*, with the Translation of *Gelenius*, and the Notes of *Hæschelius* and *Christopher Persona*; whereas *Gelenius* liv'd in the XVIth Century, and the Translation did not appear before 1605. Pope *Nicholas V.* the *Mæcenæ*s of his time, having got a Copy of that Treatise of *Origen's*, in *Greek*, from *Constantinople* in 1447, promis'd a great Reward to any one that should translate it into *Latin*. Upon this Offer, a certain *Grecian* call'd *Gaza* undertook it; but the Pope dying before it was finish'd, and with him the hopes of Reward, this *Græculus esuriens* gave over the Work: After this, *Christopher Persona*, a *Roman*, applied himself to translate this excellent Treatise, and publish'd it, in *Latin* only, at *Rome*, in 1471. There was no other Translation of it, till *Hæschelius* publish'd it in 1605, from other *Greek* Copies, found in *Germany*, together with the *Latin* Translation of *Gelenius*. This Account is very different from *Du Pin's*.

BUT these Mistakes are nothing, when compar'd to his Blunder in recounting *Epiphanius's* Opinion about the Origin of the word *Apocrypha*. To understand this, it must be observ'd, that the *Jews* had, in the East End of every Synagogue, a kind of Press, which in *Hebrew* is call'd *Aron*, in memory of the Ark of the Testament, which was in the Temple. In this *Aron* they put those Books only, which they own'd for divine and canonical; so that in the *Hebrew* Phrase, a canonical Book, and a Book kept in the *Aron*, are the same thing. *Epiphanius* therefore speaking of the Books of *Wisdom* and *Ecclesiasticus*, says they were not in the Class of canonical Books among the *Jews*, not having been put into the *Aron* or *Ark*. *Tertulian* uses the same way of speaking, when he says, that some did not receive the Book of *Enoch*, *quia nec in Judaicum Armarium admittitur*. Now to discover *Monsieur du Pin's* Mistake, we need only to repeat his Words. "S. *Epiphanius*, (says this wise Doctor) seems to have an Opinion a little singular concerning the Origin of the Term *Apocrypha*, when he says, that the Books of *Wisdom* and *Ecclesiasticus* are not among the number of the sacred Books, because they were put in the *Aron*, that is to say, in the *Ark of the Testament*." If *Epiphanius* had said what this great Divine puts in his mouth, his Opinion had indeed been more than a little singular.

IN the same place he acquaints his Readers, that some have been of opinion, that the apocryphal Books were call'd so ἀπὸ τῆς κρυπτήs, because, says he, they were *extra cryptam*. He ought at least to have named the Author of so peculiar an Opinion. Any one that had the least

least Knowledge of *Greek*, would have translated ἀπὸ τῆς κρυπτῆς, à *crypta*. And indeed the Books which were not canonical were kept hidden, and for that reason were call'd by the *Greeks* ἀπόκρυφοί, and by the *Hebrews* *Guenouzim*; the canonical Books, as being in every one's hands, were call'd φανεροί.

THE two last Volumes of this Work contain a Criticism upon the *Prolegomena*, or preliminary Discourses, upon the sacred Writers, publish'd by Mr. *Du Pin*. In the first Book he examines which are the canonical Books of the Holy Scripture; and if the Story of *Susanna*; of *Bel* and the *Dragon*; the Song of the three Children, &c. ought to be reckon'd amongst them? what was the Order and Division of the Books of the Bible among the *Jews*? whether the Book entitled *the Battles of the Lord*, was a real Book? In the second he treats of *the Book of the Just*, quoted by *Joshua*; of the Books of *Nathan*, *Gad*, *Semaïas*, &c. From the Books, he passes to the Authors, and enquires by whom each Book was written; in what manner *Esdra*s restor'd the sacred Writings, &c. The third Book is almost entirely about the Author of the *Pentateuch*. He examines the *Samaritan Pentateuch*, and shews the Defects and Alterations in it, &c. In the fourth and fifth Books he speaks of the History of the Judges, and the Books of the Kings, &c. he enquires who wrote them, and if they are genuine, &c.

IN the last Volume, after having made some Observations upon the Prophets in general, upon the Duties of their Office, Style, &c. he comes to treat of every Prophet in particular; of their Style, the Time in which they prophesied, the Subject of their Prophecies, &c. He

also brings the Explications of the Fathers, Rabbis, and other Commentators, upon the hard and obscure Passages of them. The whole is mix'd with many curious Questions, such as, which was the first Language in the World? when Letters were first invented? whether the antient and original Letters of the *Hebrew* Tongue, were those that are now call'd the *Samaritan*? why *Daniel* wrote his Book partly in *Hebrew*, and partly in *Chaldaic*? &c.

MR. *SIMON* maintains, in this Work, that the historical Parts of the Old Testament are nothing but Extracts and Compendiums of public Registers or Memoirs, which having been written by some, who liv'd at the Time when the Occurrences related in them happen'd, were afterwards abridg'd, and put into the Form they are now in, by others. His principal Proof for this Opinion is, that our Books of the sacred Scriptures frequently refer to such Memoirs, as containing more at length those Transactions, which they sometimes only hint at.

HE will not allow that *Moses* was, properly speaking, Author of the *Pentateuch*, because of the frequent Repetitions found in those Books; which he attributes to *Moses's* Secretaries, rather than to himself. The *Pentateuch* then, according to Mr. *Simon*, was compos'd by those Secretaries, by the command of *Moses*, from the ancient Memoirs; and this is sufficient to make the whole pass in *Moses's* Name. Mr. *Simon* supports this Opinion with great Erudition; but the anonymous Author refutes it with no less Learning, and much stronger Reasoning, in his Observations put at the End of each Volume.

MR.

MR. SIMON rejects (upon better ground) the Opinion of such as say, that the present *Samaritan* Characters were the ancient *Hebrew* Letters, and first used among them. He shews that the *Shekels* or *Medals*, which are brought to prove the Antiquity of the *Samaritan* Letters, were struck under the Government of the *Maccabees*, and not under the Kings of *Judah*, as *Kircher* and others say. He concludes, that the *Samaritan* and *Hebrew* Characters were anciently the same; but that it happen'd to them, as it has done to the Characters of other Languages, which have been changed by Tract of Time.

HE is of opinion, that the *Chaldée* or *Syriac* was the original Language; and to such as would infer from the Names of the Old Testament being *Hebrew*, that therefore the *Hebrew* Language is the oldest, he answers, that the old Names, such as *Adam*, *Eve*, *Cain*, *Abel*, &c. may be as well call'd *Chaldean* Names, from the great Resemblance the two Tongues have to each other; the *Hebrew* being only a Dialect of the *Chaldée*, as *Georgius Amyra*, a learned *Syrian*, solidly evinces.

THE Author of the *Observations* treats of the same Matters that Mr. *Simon* does; he often rejects, as well his Opinions as those of Mr. *Du Pin*: and as he is well acquainted with the *Hebrew* Tongue, he gives a much better Account of the Books of the Old Testament, than either *Du Pin* or Mr. *Simon*.

ARTICLE XI.

GEORGII D'ARNAUD Specimen Animadversionum criticarum ad aliquos Scriptores Græcos; nominatim, *Anacreontem, Callimachum, Hephæstionem, Herodotum, Xenophontem, & Æschylum. Amstelodami, apud Balthazarem Lake-man, Bibliopolam, 1730.*

That is,

A Specimen of critical Animadversions upon some Greek Authors; to wit, Anacreon, &c. by GEORGE D'ARNAUD, &c. 8vo. pages 266.

SOME of the above-named Authors were so mangled first by those who transcribed them, and afterwards by such as took upon them to correct the Errors in them, (without being endow'd with that nice Taste, and exquisite Judgment requisite for such an Undertaking) that, for a long time, they appear'd no otherwise than *laniati corpore toto*. This prompted some able Critics to attempt to restore them to their primitive Purity, and indeed not without good success; altho' there was room still left for such as came after them to employ their Labours to purpose on the same Subject. An Instance of the Truth of this we have in the short, but learned Treatise of Mr. *George d'Arnaud*; of which we at present design to give some account.

THIS

THIS Author, taking the most intricate and hard Passages of the above-named Authors to task over again, has, with very little alteration, made some Difficulties vanish, which others had not been able to overcome, without altering almost every Word of the Text. He likewise observes, (as indeed he shews himself thro' this whole Piece well skill'd, not only in the *Greek* Language, but also in the different kinds of Verse used by the Authors of whom he treats) That several Places of those Authors have been alter'd by some (otherwise) judicious Critics, as if they either had been void of Sense, or false Prosody, when indeed there was no occasion for any Amendment. He shews, from other *Greek* Authors, the different Significations of the most difficult Words which are used in the Authors whom he corrects; and which having been misunderstood by some, have led them into Mistakes.

THERE are, besides, learned Observations, interspers'd thro' the whole Work, concerning the Measures of the Verse used by the comic Poets, both *Greek* and *Latin*; which some not taking notice of, have imagin'd several genuine Passages to be corrupted, and others which were corrupted, they have taken to be genuine.

BUT to give an Instance of this Author's Performance. He observes, that this Verse in *Anacreon*, τὶ μοι πόνων, τὶ μοι γόων, has been several ways alter'd by Commentators, because they thought those changes necessary to make it agree with the Rules of *Prosody*. *Baxter*, the first that alter'd it, was of opinion that it ought to be read

τὶ μοι πόνων, τὶ μόχθων,

but

but this Alteration was not approved by others; because they took πόνος and μόχθος for synonymous Words. Altho' our Author does not approve of this Change made by *Baxter*, yet he shews that it is not for this reason that it ought to be rejected, because these two Words are by no means synonymous, when taken in their strict Sense. πόνος, (says our Author) is properly meant of handy Labour, and is used in that sense by *Plato*¹, *Lucian*², *Ælian*³, &c. Whereas μόχθος is properly ærumnosus labor, and also ærumna. Thus *Tantalus* in *Pindar*⁴ is said to undergo μόχθον ἀτόλμητον; i. e. (as he shews) laborem ærumnosum intolerandum. Hence it is that some Writers have join'd these two Words together; as *Philo*⁵, in the Life of *Moses*; and *Euripides*⁶ uses μοχθεῖν with πόνους ἔχειν.

τί γὰρ τὰδ' ὧ δύσλὴν ἐμὴν ΜΟΧΘΕΙΣ χάρις
ΠΙΝΟΤΣ ΕΧΟΤΣΑ.

Cur hæc, O misera! propter me subis ærumnas laborans?

BARNESIUS, therefore, had no reason to reject *Baxter's* Alteration, on account of the Words being synonymous, and to substitute his own in its place;

τί μοι γόων, τί μόχθων.

But our Author concludes, that there is no occasion for changing one Word in the Text, since the transposing the two last Words will do the business without it: Thus:

¹ *Plato* in *Erastis*, p. 236. v. 36.

² *Lucian* in *Timon*, p. 162.

³ *Ælian*. var. *Hist.* lib. XII. cap. 14.

⁴ *Pindar* *Isth.* Ode VIII. v. 22.

⁵ *Lib.* I.

⁶ In *Electra*.

Τὶ μοι πόμπῃ, τί γούν μοι,

For thus the third Foot of the Verse will be *Anæstus*, as in *Ode V. ver. 5.* and in many other places of the same Author.

THE following Verses of the same *Anacreon*,

ΜΕΘΕΤΕ ΜΕ ΦΡΟΥΤΙΔΕΣ,
ΜΗΔΕΝ ΜΟΙ ΚΑΙ ὙΜῖν ἔστω

have been so changed by Commentators, to reduce them to the Rules of *Prosody*, that they are scarcely to be known. But our Author, by only dividing the Word *μηδέν*, (so that the first syllable shall belong to the first Line, and the other to the second) makes it exactly agree with the Laws of *Prosody*. Thus:

ΜΕΘΕΤΕ | με φρον | τιδες | ΜΗ-
ΔΕΝ μοι | καὶ ὕ | μῖν ἔ | στω.

Such dividing of Words is very common among the Greek Poets, not only *Lyrics*, but *Tragicians*, who do not allow themselves such poetic licence as others do. But to say truly, a strong argument with me against this Licence, is, that there is no example of it in Verse of equal Measure, such as this *Ode* is: But if it be allow'd, the Meter will be just.

THE following three Verses in *Anacreon*, Ode III.

ΣΤΕΦΑΝΗΦΟΡΟΥ ΜΕΤ' ἦρος,
ΜΕΛΠΟΜΑΙ ῥόδον θερινόν,
ΣΥΝΕΤΑΡΕῖ ἄνθει ΜΕΛΠΕΙΝ,

are so intricate and corrupted, that the ablest Critics, before they undertake to correct them, declare

* Ode XXIV. v. 5.

declare that they proceed only by Conjecture. Our Author, after having made the same Declaration, reads them thus:

ΣΤΕΦΑΝΗΦΟΡΟΥ ΜΕΤ' ΕΤΑΙΡΟΣ
ΜΕΛΠΟΙΜΙ. ῥόδον θερείον
Σὺ δ' ἔταιρ' ἀέξε μέλπειν.

IN the first Line he reads *μετ' ἑταῖρος*, rather than *μετ' ἥρος*, because the Epithet *στεφανηφόρου* agrees better to a *Man*, than to the *Spring*, altho' it bears Flowers. In the second Line, he puts *μέλποιμι* for *μέλπομαι*, because the Foot *Amphimacer* is never allow'd in *Iambic Verse* by the *Greek Poets*, nor even by the *Latin Comedians*, as *Dr. Bentley* has learnedly shew'd¹. In the third Line, he retains the Verb *μέλπειν*, (rejected by others) because nothing is more common among Writers, than to use the Infinitive for a Noun; and *Anacreon* himself, elsewhere, makes use of *θάνειν* for *Θάνατος*. This Passage thus alter'd, bears the following Sense, which is very good. *Cum Amico coronis ridimilo canam rosam Vernam. At tu, sodalis, intende Canticum.*

THRO' this whole Work he proceeds to discover many Errors in the *Latin Versions* of the *Greek Authors*, occasion'd by the Translators not having well understood the Signification of some *Greek Words*. We shall here give some Instances of them. The *Latin Translator* of *Callimachus*, thus renders the following Verses².

Πρεσβυτάτην νυμφέων αἱ μιν τότε μαιώσαντο,
Προτίστη γενέη μετὰ τε Στύγα φιλύρην τε.

Nat

¹ Rich. Bentley, Schedias de Met. Teren.

² Callim. Hymn. in Jovem, v. 35.

Natu maximæ Nympharum, quæ ipsum tunc nutriebant,

Natu, inquam, maximæ post Stygem & Philyren.

He shews that it ought not to be translated *Natu maximæ*, but *maximè venerabili*, as in *Homer* ³.

Καὶ μὲ ΠΡΕΣΒΥΤΑΤΗΝ ΤΕΚΕΤΟ ΚΡΟΝΟΣ ἈΓΚΥΛΟ-
μήτης, ἔς.

where the Scholiast explains the same Word by that other ἐνλιμότην.

THE Translators of *Hesiod* ⁴, and *Æschylus* ⁵, and some Translators of *Homer* ⁶, have fallen into the same Mistakes in explaining these Verses.

..... Χαλεπὸν δὲ κεν εἶη

ΠΡΕΣΒΥΤΑΤΟΝ καὶ ἄριστον ἀτιμίσιν ἱαλλεῖν.

Here *Jupiter* speaks to *Neptune*; whence some, not considering the above-mention'd Signification of the Word πρέσβυς, imagin'd that the Poet had in this place made *Neptune* older than *Jove*, altho' in other places he had said expressly that *Jove* was the elder Brother. The Scholiast says in his Notes upon this Place, Πρεσβύτατον] ἐνλιμότα. Αλλαχοῦ γὰρ λεγεί. Αλλὰ Ζεὺς πρότερος ἐγγόνει (lege γεγόνει.)

IN like manner the Verb θέλω is by some Interpreters translated by *volo*; whereas it has frequently the Signification of *possum*, and sometimes *soleo*. The Word ὕμνος, which signifies any sort of Verse, is by some limited to such Verses only as are sung in honour of the Gods; and therefore they infer, but without any ground, that the IXth Ode, commonly ascribed to *Anacreon*,

³ Iliad. Δ. v. 59. ⁴ Hesiod. Theogon. 363.

⁵ Æschyl. in Agamem. v. 192 & 213.

⁶ Odyss. H. v. 142. Iliad. H. v. 355.

creon, is not his, because of these Words *λαβοῦσα μικρὸν ὕμνον*, and of the Authority of the Scholiast of *Pindar*, who says that *Anacreon* never compos'd an Hymn: but the Word *ὕμνος* signifies here no more than *Carmen*, *Cantilena*; in which signification, the Author shews it to have been frequently used by the best *Greek* Writers; nor are those, who, in opposition to the Scholiast, bring these Words as an Authority for *Anacreon's* having compos'd Hymns, less mistaken.

BEFORE we make an end of this short Account, it will be proper to advertise the Reader of one thing, which highly recommends the present Work; viz. That the Author discovers and corrects many Geographical Errors which have crept into the *Greek* Authors, and have not been taken notice of by any body before. For instance, in *Callimachus* ¹ *καπίωνος*, instead of *καρνίωνος*, *φεναιός* for *φενειός* ². In *Herodotus*, *κύνθιοι* for *κύθιοι* ³, &c. And he proves the Necessity of making such alterations from such clear Passages of *Pausanias*, *Ælian*, *Strabo*, *Pliny*, &c. that they can by no means be call'd in question. The whole Work is such as may be expected from a sound Judgment, added to a perfect Knowledge of the *Greek* Language, and a continual Conversation with Authors, both *Greek* and *Latin*.

¹ Callim. Hym. in Jovem, v. 24.

² Callim. Hym. in Del. v. 62.

³ Herod. lib. VIII. cap. 46.

ARTICLE XII.

Voyages du P. *Labat* de l'Ordre des F F.
 Precheurs en *Espagne & Italie. à Paris,*
Rue S. Jacques, chez Jean Baptiste
Delespine. &c. 1730. 8 vol. in 8vo.

That is,

The Travels of F. Labat, a Dominican,
into Spain and Italy. Paris, &c. 1730.
8 vol. 8vo.

THE Author of this Work is the same who publish'd some Years ago, a Relation of the Islands of *America*, which was very well receiv'd. As the present Treatise is divided into eight Volumes, it is not practicable to give here an Abstract of it; we shall therefore content ourselves with laying before our Readers a general view of it.

IN the first Volume, the Author relates what he observ'd at *Cadiz*, and the adjacent Places, and gives an Abstract of two Books, written by two *Spaniards*, upon the same Subject; the one, by *Jo. Baptista Suarez* of *Salazar*, entitled, *Grandezas y Entiquedades ve la Isla, y Ciudad de Cadis*; the other, by *P. Girolamo de la Conception*, with this Title, *Emporio del Orbe Cadis illustrada*. Amongst other Particularities, which this last Author maintains, one is, that all the World, (except himself, and some few *Spanish* Writers) have grossly err'd, with regard to the Founder and Foundation of *Rome*. That city, according to him, was only enlarg'd by *Romulus*, it being certain, says he,
 N° II. 1730. I that

that long before *Romulus* was born, *Rome* was built by a *Spanish* Princess, Daughter to King *Hesper* and Queen *Leocadia*, both *Spaniards*. This Princess, whose Name was *Amaryllis Roma*, coming from *Spain* with *Pallas*, at the head of a powerful Army, first subdu'd the Inhabitants of the *Alps*, who oppos'd her Passage; and afterwards founded the principal Cities of *Italy*, and, amongst others, one upon the Banks of the *Tyber*, which, after her own name, she call'd *Roma*. If this Author could make good this Assertion, *Rome* would be highly oblig'd to him, since by his Account that City would be more ancient by nine hundred Years, than the common Reckoning makes it. *Romulus* liv'd five Hundred and Seventy Years before the Incarnation of *Christ*, in the Year of the World 3250; whereas this suppos'd Princess *Amaryllis* flourish'd according to him, *A. M.* 2341. But I'm afraid *Amaryllis* was no more the Foundress of *Rome*, than the Prophet *Elias* was the Founder of this Author's Order*.

THE second Volume of this Work contains our Author's first Journey into *Italy*; which, being but of a few Months, is not so full as his second, which lasted several Years: notwithstanding this, he gives a pretty exact Account of the several Cities he pass'd thro', in which he stay'd as long as was necessary to see their Beauties, to inform himself of the Manners and Customs of the Inhabitants; of the Riches, Manufactures, and Commerce of the different Places, and the Product of the Country.

THE

* This Author is of the Carmelite Order, which they pretend was founded by the Prophet *Elias*, who built their first Monastery on Mount Carmel, which gave occasion to their Name.

THE other six Volumes give a Relation of all things worth observing, which the Author learn'd in his second Journey thro' *Italy*, where he spent almost seven Years: And as, by so long a stay, he could see and examine with ease, and not *en passant*, all the Curiosities of the Country; so the Reader will find a minute and exact Account of them. He treats of the Arts and Manufactures establish'd in the different Cities, of the Situation and Climates of the Places, of the Maladies to which they are most subject, together with the Remedies used to cure or prevent them. He farther describes some Antiquities, which other Travellers have taken no notice of; as also the manner of building, both ancient and modern; of the Materials they make use of, their Qualities, &c.

THIS Author has added to the Account of these Voyages three little Treatises, written in *Italian*, and by him translated into *French*. The first is an exact Description of the City of *Florence*, and the adjacent Places; the second is an Account of a Legation of Cardinal *Imperiali*, Legate à *Latere*, from Pope *Clement XI.* to *Charles III.* now Emperor, when in his Return from *Spain*, he pass'd thro' *Italy* in his way to *Germany*; this Treatise gives a full Detail of the Ceremonial of that Legation. The third contains an exact and full Account of all the Customs and Usages of the Court of *Rome*; of the Officers belonging to it; of the Rise of their Employments; their Value, Precedency, their Habit; and in short, every thing any way relating to that Court: This is a curious Piece, and fully informs us of all the Customs and Ceremonies used upon any occasion by that most ceremonious Court.

ARTICLE XIII.

*Samuelis Friderici Bucheri, Antiquitatum Professoris publici, & Lycei Vitembergensis Rectoris, ANTIQUITATES BIBLI-
CÆ, ex Novo Testamento selectæ, Consue-
tudines, Ritus, Formulas veterum exami-
nantes. Witembergæ & Lipsiæ, apud
Jonam Korte, 1729. in 4to. Pages 1064.*

That is;

*The Antiquities of the Old Testament,
selected out of the New, together with
the Customs, Rites, and Ceremonies of
the Ancients, examin'd and discuss'd,
by Samuel, &c. publick Professor of An-
tiquity, and Rector of the Academy at
Vitemberg, 1729, in 4to. containing
Pages 1064, with a short Preface.*

OUR Author has shewn such a prodi-
gious Skill in all *Jewish* and *Rabbinical*
Learning, and made his Work of such
Use and Consequence to *Divines*, and all others,
who desire to be acquainted with the *Phraeo-*
logy, ancient Customs, and other remarkable
Matters occurring in the Evangelists, (for the
four Evangelists are all that he comments upon
in this Volume) that we could not forbear to
communicate some of his Annotations to the
Publick, even tho' it was a matter of no small
Labour

Labour to follow him in such a large Compass of recondite Learning. Thus:

MATTH. Ch. I. Having first premised something concerning the Title of *Καὴν Διαθήκην* [New Testament] and in what different Senses it may properly enough be taken; from the Word *παρθένος* [a Virgin] in the 23d, and *γινώσκειν* [to know] in the 25th Verse, he takes occasion to give us a full Account of the seclude course of Life, which Virgins, among the *Jews*, were accustom'd to; as well as the Formalities of their Courtship, and the Ceremonies of their Marriage and Consummation. This he hath all along illustrated by parallel Passages out of prophane Authors, and thereby given great light to some obscure Expressions, especially in the Old Testament.

IN v. 19. from the Word *παραδειγματίζειν*, which we render, *to make her a publick Example*, he gives us a thorough Prospect of all Ecclesiastical Punishments, more especially of the several Degrees of Excommunication, which the *Jews* inflicted upon Delinquents; but before he does this, he first observes, that the Word originally came from the *Camp*, and, in its primary Signification, denotes that open and ostentatious Shew, which triumphant Conquerors, in their Processions, made of their Captives, to which that Passage of St. Paul to the *Colossians* certainly alludes, *Having spoiled Principalities and Powers, he made a Shew of them*, [*ἐδειγματίσεν*] *openly triumphing over them on the Cross*; C. 2. v. 15.

Ch. II. v. 2. From, *where is he that is born King of the Jews*, he plainly shews, both that the Prophets had foretold that the *Messiah* was to come in the capacity of a King, and in what

particular Circumstances the *Regal* and *Sacerdotal* Unction were known to differ.

V. 4. From, *When he had gather'd all the chief Priests and Scribes of the People together*, he gives an Account what Order and Rank in the Commonwealth these Persons bore; but of *the Scribes of the People* he tells us more particularly, that they were a kind of *publick Notaries*, whose Business it was to attend Magistrates of all kinds, whether civil or sacred, in order to record what Laws and Edicts they thought proper to promulge; and thereupon makes no difficulty to suppose, that these Scribes, and the νομικοί, and νομοδιδάσκαλοι, so often mentioned in the evangelical History, were the same.

Ch. V. v. 6. From, *Blessed are they which hunger and thirst*, &c. he takes occasion to explain the several Terms, which were anciently used in the Church, to express the Lord's Supper by, such as μυστήριον, εὐχαριστία, missa, &c. and thence proceeds to consider the manner of celebrating this Sacrament in use among the primitive Christians; and so to shew, wherein it conform'd to some Customs observ'd by the ancient Jews.

V. 17. From, *I am not come to destroy the Law*, he explains at large those Sentences of the Law, (commonly call'd the *Messusa*) which the Jews were wont to write, and fix upon the Posts of their Houses; in what manner the whole was done; and what was the Use and Intention of it.

V. 22. From the mention of *the Judgment*, *the Council*, and *Hell-fire*, he takes notice of the different Forms of administering Justice among the Jews, the several Judicatures that were instituted,

stituted, and the several ways of punishing, both in lesser and capital Crimes.

V. 34. From our Saviour's Words, *I say unto you, swear not at all*, he observes what Notions the *Jewish* Doctors had concerning the Legitimacy of Oaths, and in what Form and Manner they used to take them; and here, by the bye, he acquaints us with the most customary Oaths, both among Heathens and *Mahometans*.

To be as short as we can in these Particulars;

FROM *Cb. VI. v. 5, 6, 7.* he gives us an Account of the Forms of Prayer made use of in the *Jewish* Liturgy.

V. 9. The Custom of their Doctors teaching their Disciples a peculiar Form of Prayer.

V. 16, 17. The manner of their Fastings and Humiliations.

Cb. IX. v. 23. Their mourning and making Lamentation for the dead.

FROM *Cb. XII. v. 2.* He shews us what Works were allow'd, and what prohibited, on the Sabbath-day.

Cb. XXI. v. 1, 2. he debates the Question, why our Saviour went up to *Jerusalem*, ten Days precisely before the Celebration of the Pascal Supper.

Cb. XXVI. v. 3. He gives us the History of the great *Sanhedrim*; their Origin, their Members, their President, the manner of their Election and Admission, and the Causes, both civil and ecclesiastical, that came before them.

V. 25. A Computation of the Value of the *thirty Pieces of Silver*, for which our Saviour was sold, the usual Price given for a *Slave*.

V. 26. &c. The Institution of the Lord's Supper at large, and the corresponding Circumstances of the *Jewish* Passover.

FROM *Cb. XXVII.* he vindicates the reason of God's instituting Festivals among the *Jews*; confutes Dr. *Spencer's* Notion of its being in conformity to heathen Customs; and,

FROM *Cb. XXVIII.* he informs us of the Manner of their reckoning Time.

FOR his Introduction to the Gospel of *St. Mark*, he gives us a curious Dissertation concerning the Honours and Rewards, which were given to *Wise Men* of old; and hereupon an accurate Description of the *Musæum* at *Alexandria*, so much frequented by learned Men, and so much renowned in Antiquity.

MARK, *Cb. I. v. 4.* Here our Author gives us an Account of the Institution of Baptism among the *Jews*; how it was made the Sacrament of Initiation to such as became Profelytes; of what use it was in other Nations; and so proceeds to shew, what a gross Abuse and Innovation (far from being an apostolick Institution, as is pretended) is the making or consecrating *Holy Water* in the Church of *Rome*.

IN *Cb. 6. v. 46.* from our Saviour's practice of going *into the Mountain to pray*, he takes occasion to treat of an ancient Custom, which prevail'd in most Nations, of performing religious Worship on high Places; where he traces the Original of that Custom, and gives the Opinion of the *Jewish* Doctors, why God at one time might allow himself to be worshipped in those Groves and Mountains, which he afterwards expressly prohibited.

Cb. VII. v. 11. From the Words, *it is a Corban, that is to say, a Gift*, he observes, that in the Temple there was a common Bank, or Treasury, where the Money, which private Persons brought for religious or charitable Uses, was deposited; and that, whatever was intended for this purpose, was from that Moment reckon'd sacred, and not to be touch'd; which gave an opportunity to many Children to be merciless and unnatural to their Parents, pretending, that what was requir'd for their Subsistence, was a *Corban*, a Gift, they design'd to carry to the Temple.

Cb. IX. v. 42. From the Expression of a *Millstone's being banged about the Neck*, he plainly proves that *drowning* was one kind of capital Punishment among the *Jews*, even as it was frequently used in other Nations.

Cb. XIV. Here he explains several Words, such as *νάρδος, κέραμιον, ἀνώγιον, ἐστρωμένον, ὑμνήσαντες, Γεθσημάνη, Ἀββᾶ, πολήριον, &c.* which have a peculiar Emphasis and Allusion to some *Jewish* Custom or other.

V. 45. From *Judas's kissing his Master*, he shews, that, in all nations, this has been accounted a Token of Love, Reverence, and Subjection; and so proceeds to explain the several kinds thereof, such as the *Osculum Benevolentiae, Osculum Pacis & Reconciliationis, Osculum Conjugii & Sponsalium, Osculum Sanctum, Osculum Idololatricum, &c.*

V. 49. From our Saviour's Words, *I was daily, [or as St. Matthew has it] I sat daily with you in the Temple, teaching*; he makes it appear, that the common Posture of the *Jewish* Doctors, when they preach'd or instructed the People, was to sit.

V. 62. From *sitting on the right hand of Power*, he explains for what reasons the right hand, in all Nations, was accounted more honourable than the left; and then confutes their Opinions, who held the contrary.

V. 63. From the *High Priest's rending his Clothes*, he gives us a learned Dissertation concerning the Antiquity and Generality of this Custom among the *Jews*; shewing that Persons of all Orders and Conditions, upon any publick and general Calamity, upon the Loss of any near Friend or Relation, or upon hearing any Expressions of Blasphemy, were used to do it; and that this Custom, in imitation of the *Jews*, came in time to be practis'd by several other Nations.

FOR his Introduction to the Gospel of St. *Luke*, he endeavours to clear up that Passage in *Matth. XXVII. 9.* where it is said, *then was fulfilled that which was spoken by Jeremy the Prophet, saying, and they took the thirty Pieces of Silver, &c.* whereas the Words, there alluded to, are not to be found in *Jeremy*, but are manifestly in the Prophet *Zechariah, c. 11. v. 13.* And, in order to this, he relates the different Opinions of Commentators, some of which pretend to account for this Difficulty, by imagining that *Zechariah* had two Names; others, by fancying that the Place was corrupted by the *Jews*; others, by devising certain ancient ways of Abbreviation; and others, by supposing that *Jeremy* might preach this Prophecy to the People, and, tho' not recorded in the Book of his Prophecies, yet that *Matthew* might have it by oral Tradition. But the Opinion which he best approves of, is that of our learned *Light-foot*,

foot, [in his *Horæ Talmud.*] who supposes, that, in the ancient Division of the Bible, *Jeremy* stood the first of the Prophets, and might therefore give name to all the rest; just as the *Psalms*, standing the first in that Section, made our Saviour put them for all the rest of the *Hagiographa*, *Luke* 24. 27. But this he advances only as the most probable Conjecture.

LUKE Ch. I. ver. 31. Here our Author, from our Saviour's Name, being called *Jesus*, takes occasion to treat of those Epithets in Scripture, which denote both his human and divine nature; but more particularly insists upon the Word *λόγος*, which he proves to be of frequent use in the *Talmudick* Writers; and that by it they meant a certain Person in the Divine Essence, which Person they all agree was to be the *Messiah*.

V. 35. *The Holy Ghost shall come upon thee, and the Power of the highest shall overshadow thee.* For the Sense of these Words, he produces the Opinions of most of the eminent Interpreters, both in the *Greek* and *Latin* Church, of the *Lutherans*, *Calvinists* and *Criticks*, and then subjoins his own, viz. that the true Sense of the Words is plainly to be gather'd from their Analogy to some *nuptial* Ceremonies among the *Jews*.

V. 69. From the Words, *hath raised up an Horn of Salvation*, he shews, that it was a Custom among the Ancients, both *Jews* and *Gentiles*, (before the erecting of Cities for that purpose) to flee to the Horns of an Altar, as to an Asylum.

Ch. II. v. 37. From *Anna's departing not from the Temple*, he proves, that among the *Jews* there

there was no such Institution as *Nunneries*, as some pretend; that even *Jeptba's* Daughter, when she went to lament her Virginity, did not retire into any such Place: and therefore he deduces the Origin of this kind of Institution from the Heathens, especially the Rites of the Goddess *Vesta*, and the Virgins appointed to attend her Service, whereof he gives us a very curious History.

Cb. III. v. 4. From *Jobn's* living in the Wilderness, he adjoins a narrative of many great Men, both among the *Jews* and *Gentiles*, who, to improve their Minds in divine Contemplation, made choice of a solitary and ascetick Course of Life.

FROM *Cb. IV. v. 20.* he acquaints us of what Form and Figure Books among the *Jews* were, and into how many Sections, for the daily course of reading, was their *Law* divided.

FROM *V. 29.* he explains the different kinds of Excommunication.

FROM *Cb. VIII. v. 4.* he gives some reasons why Christ chose to discourse in Parables. And

FROM *Cb. XIII. v. 20.* he draws a long, but beautiful Comparison between the Christian Life and a Race, or any other Olympic Exercise, and thereupon concludes in these Words.—

‘ Gloria quæ Gymnicos super Coronam seque-
 ‘ batur, non cum Gloriâ hac, quæ verè nun-
 ‘ quam finitura Christianos expectat, comparan-
 ‘ da est. Illa fluxa & caduca, hæc cœlestis &
 ‘ æterna: Illi triumphantes in Patrias suas in-
 ‘ terituras ex Agonibus revertebant, hi in Pa-
 ‘ triam Cœlestem, ubi verum Christianorum
 ‘ πολίτευμα est, in ipsius conspectu Dei, Cœli-
 ‘ tumque omnium, cum palmis ubique volitan-
 ‘ tium, triumphantes ingrediuntur. Illorum
 ‘ Nomina

• Nomina in Gymnasiis ærumnosæ hujus Vitæ
• descripta erant; horum Gymnasium sempi-
• ternæ Gloriæ nomina ipsius Tabulis inserit
• æternitatis. Illi per Imagines expressas poste-
• ris commendabantur; hi vero vivam vivi Con-
• ditoris sui Imaginem perpetuo præ se ferent,
• nullâ Temporum seculorumve injuriâ corrup-
• pendam.

A R T I C L E XIV.

*The Scripture Chronology demonstrated, by
Astronomical Observations, &c. Or an
Account of Time from the Creation of
the World, to the Destruction of Jeru-
salem, as it may be proved from the
Writings of the Old and New Testa-
ment. By ARTHUR BEDFORD, M. A.
&c. in Fol. Containing p. 774. with a
Preface, and great variety of Tables,
Maps, and Copper-Plates. Lond. 1730.*

HOW fruitful soever this Island has been
of late in the Production of her *Lucu-
brations*; yet nothing, for these many
Years, has appear'd in such a Garb of solid
Learning, and written with so much Judge-
ment, Accuracy, and intense Thinking, as the
Work we are now going to give some Account
of. The Author divides the Whole into eight
Books, which comprize so many different Pe-
riods.

THE FIRST BOOK takes in the Time *from the
Creation of the World to the Flood*: And here he
gives us a plain Account how, in an easy and na-
tural

tural way, *Adam* might be instructed in the Computation and Distribution of Time into Days, Weeks, and Years: The *first*, by the diurnal Motion of the Sun; the *second*, by the Institution of God, who appointed every Week a Sabbath; the *third*, by the constant Change of the Moon; and the *fourth*, by the annual Revolution of the Sun, and the Seasons of the Year, which were consequent thereupon. He proceeds then to shew, that the *original* Sabbath, from the Creation of the World to the Time of *Moses*, was kept on the Day which we call *Sunday*; that it was altered from the *first* to the *last* Day of the Week, only among the Children of *Israel*, at their departure out of *Egypt*, in commemoration of so great a Deliverance; and that it was restor'd again to the *first* Day of the Week by our *Saviour's* Resurrection. He is now treating of the Antediluvian Age; and therefore he takes care to confute the wild Notion of some, who think that the Lives of the Patriarchs of that time are not to be reckon'd by *solar*, but by *lunar* Revolutions; to acquaint us with the *ancient* manner of finding out the Period of Months and Years; with the *astronomical* Method of computing the Time of the Moon's first appearance after the Change; and with the remarkable Difference which is between the *Hebrew*, the *Septuagint*, and the *Samaritan* Account of Time: for which he first assigns some Reasons, and then fairly proves that the *Hebrew* Text, (as his own Words are) which we have in our common Bibles, is *the only ancient and authentick Standard of Time*.

PURSUANT to this, he places the Beginning of the Flood in the 1656th Year of the World, and 2352 Years before the Birth of Christ: And

And to confirm this Account, as well as the Reality of the Event, he produces the Testimonies of several ancient heathen Writers of the best note. But because he knew that the prodigious Computation of the *Egyptian* and *Chinese* Antiquity might here prove an Objection; he therefore reduces the *former* to a moderate Proportion, and a Correspondence with the Scripture-Account, by observing the several Forms of Years, (some consisting of one Month, some of four, and some of a regular Year) which were in use among the *Egyptians*. And as for the *Chinese* Computation, he first proves it to be wild and extravagant, and then endeavours to fix their History so, as to make it agree with the *Hebrew* Text of the Old Bible, by shewing that *China* was inhabited soon after the Flood; that in the Pagan World, *Noah* went under the Name of *Saturn*, and *Jupiter* under the Name of *Ham*; that when *Ham* drove *Noah* from his Habitation, he retired to *China*; that *Fohi*, who was the first King of *China*, is the same with *Noah*; that the *Chinese* might have from him their Notions, which are agreeable to the Scriptures; and that their Chronology ought to be regulated from the Time when the Sun stood still on *Joshua*, which was in the Reign of their seventh Emperor *Yao*; and makes the Ages of their Kings agree with the Lives of the cotemporary Patriarchs after the Flood.

THIS, in a great measure, is the Substance of the chronological Part of the first Book; but then we are to observe, that our Author has intermix'd many curious Questions and Dissertations, as he goes along; that he has made the Situation of *Paradise* on the *East* Side of

of the River *Tygris*, opposite to the Place where the City of *Babylon* was afterwards built ; that he has computed the Time of our first Parents Fall, to be on the *tenth* Day from the Beginning of the Creation ; that he has given us a Comparison of the famous *Sanchoiatho's History before the Flood*, with what we read thereof in the holy Scriptures, and extracted from the best *Eastern* Authors, the History of the World, *from the Creation to the Deluge* ; that as he makes the Ark, wherein *Noah* and his Family were sav'd, very probably to be built in the Land of *Sbinan*, between the Rivers, *Lycus* and *Caprus*, on the *North-East* Side of *Babylon* ; so has he given us an exact Plan of its Form and Dimensions, and from thence demonstrated, that it was large enough to contain all living Creatures, and Food for their Subsistence, as long as the Flood lasted. And lastly, as he maintains, against one of our *Theorists*, that this Deluge was miraculous, and not occasion'd by any Comet's Approach to the Orb of the Earth ; and against *another*, that neither the Earth, nor any celestial Bodies receiv'd any Alteration by it : so he proves, even from the Words of the Text, that there was Water enough, in this planetary System, to overflow every Mountain, and cause an universal Deluge.

THE SECOND BOOK includes the Period, *from the Flood, until the Promise given to the Patriarch Abraham* : and here our Author, having given us the different Opinions of learned Men concerning the Place, where the Ark landed ; some maintaining that it was in *Phrygia*, others in *Iberia*, others in *Scythia*, others on the *Godinean* Mountains, &c. concludes from the Words of *Moses*, [*Gen. 11. 2.*] as well

well as other apparent Reasons, that the Ark rested on one of the Mountains of *Ararat*, (so all the Mountains of *Armenia* are sometimes call'd) which lay Eastward, about nine Degrees of Longitude distant from *Babylon*.

HERE it is that he situates the Tower of *Babel*, and, from several different Authors, gives us a full Description of it: Then he draws an Abstract of what many learned Men, in their select Discourses, have said concerning the first Dispersion of Nations: and having answer'd an Objection that might be rais'd against the two preceding Articles; viz. that there could not be Men enough, so soon after the Flood, to build such a prodigious Tower, as that of *Babel* was; nor Men enough, in the time of *Abraham*, to people so many Kingdoms, as were inhabited at that time; he proceeds to give us an historical Account, both from sacred and profane Authors, (in the same manner that the learned Dr. *Prideaux* does in his Connection) of all the remarkable Events, more especially the Foundation of Empires in the World, from the time of the Flood, to the assign'd Period of this Book, and so concludes, (as his Custom in every Book is) with proper Observations on the whole.

THE THIRD BOOK treats of the Time from the Promise given to *Abraham*, until the Departure of the Israelites out of Egypt; who, being no more than *threescore and ten Souls* at their going down thither, and no less than *six hundred thousand*, besides Children, at their Return, might furnish an Objection against the sacred History, which our Author is therefore mindful to answer; and, having given us an Account of the *Egyptian Year*, and the several Reforms it underwent,

derwent, till it came at last to be settled by *Julius Cæsar*, he proceeds to the History of the World during this Period, wherein *Abraham* and his Family, (not without mentioning *Job*, and the Book that goes under his Name) take up the greatest room.

THE FOURTH BOOK includes the Time from the Departure of the Israelites out of Egypt, to their Passage over Jordan; where our Author, having taught us the true occasion of the Institution, as well as the proper Use and Intent, both of the *Sabbatical Year*, and the Year of *Jubilee*, which the *Jews* were oblig'd to observe; gives us a Journal of what pass'd, previous to their Departure out of Egypt, and during their Travels in the Wilderness, until they enter'd into *Canaan*; and then proceeds to the general History of the World, wherein *Sesostris* King of Egypt, and *Moses* the Conductor of the *Israelites*, make the greatest figure.

THE FIFTH BOOK contains an Account of things, from the Entrance of the Israelites into the Land of Canaan, to the finishing of the Temple, and this he divides into distinct Periods: first, to the Death of *Joshua*, where, among other remarkable Matters, he tells us, that the Sun's standing still in *Joshua's* Time is mention'd by the *Chinese* Historians, and said to have happen'd in the Reign of their seventh Emperor *Yao*, which shews all their boasted Antiquity to be but a Fable; that, about this time, *Cadmus* brought Letters into Greece, whose Origin and Affinity, in most Languages, he very judiciously discusses, and then concludes with the Character of *Joshua*. Secondly, thence, to the Coronation of *Saul*, where, together with other things occurring in Scripture, he gives us the
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Rise of Idolatry among the *Israelites*; an Account of *Sanchoniatho*, and his Writings; the true Occasion and Event of the *Trojan War*; and the Manner of fighting then in use. And thirdly, thence to the *Dedication of Solomon's Temple*, where, among other things, that we may learn from Holy Writ, he gives us a particular Account of the antient *Jewish Musick*; but shews at the same time, that it came far short, in several respects, of our present Compositions. His Description of the Temple is curious, and his Account of the daily Service, perform'd therein, very exact.

THE SIXTH BOOK comprizes the Time from the *Dedication of Solomon's Temple to the Babylonish Captivity*, where, having first settled the Chronological Difficulties relating to the Kings of *Israel*, *Judah*, and *Egypt*, he gives us an Account of *Solomon's Marriage with Pharaoh's Daughter*, on which the Book of *Canticles* was probably compos'd; of the Queen of *Sheba*, whence she came, and upon what Errand; of the Institution and Manner of the *Olympic Games*, ante Christum 775; of the building of *Rome*, ante Christum 751; of the Destruction of the *Assyrian Monarchy* under *Sardanapalus*; of the Rectification of the *Chaldean Year* by *Belshus*, whom the Scripture calls *Nabonassar*; and so proceeds to fix the Time, when the several Prophets, to the *Babylonish Captivity*, spake their respective Prophecies.

THE SEVENTH BOOK takes in the Time from the *Destruction of Jerusalem to the Birth of Christ*; but here Dr. *Prideaux* having quite exhausted the Subject, our Author contents himself with giving us a Connection of the Scripture-History during this space of Time, with stating the

Epocha of *Daniel's seventy Weeks*, and explaining the Prophecy; with interpreting the Sense of our Saviour's Words, *Matth. XXIV. 15*; and with settling the Difference between *Ezra's* and *Nehemiah's* Account of the Number of the People that return'd from the Captivity.

THE EIGHTH BOOK extends from the time of *Christ's Birth* to the Completion of the Canon of the *New Testament*; where, among other historical Matters, he fixes the Year and Day of our Lord's Nativity; shews us the Time and Manner of *Herod's* Death; proves that the Day of our Saviour's Crucifixion was on the 14th Day of the Month *Nisan*, or *Abib*, the very Day that the Paschal Lamb was slain; and concludes with a very exact and useful Table, which exhibits the History and Texts of Scripture, with the Chronological Order of every Part of the New Testament.

WHETHER our Author might think, that some Account of the *Stature of Men in the Antediluvian World* was necessary to be inserted in his first Book; and an *Abstract* of what he had said more largely concerning the Dispersion of the Nations, and the founding the *Assyrian Monarchy*, might be useful in his second: but so it is, that he hath given us both these in a short Appendix, and made it appear, that the Stature of the *Antediluvians*, tho' somewhat larger than the generality of Mankind now, bears no proportion with the difference of their *Longevity* at that time; and that the Rise of the *Assyrian Monarchy*, whatever *Herodotus*, (whose Authority he impugns) may say to the contrary, was, according to Mr. *Marshal's* Chronological Tables, in the 289th Year after the Flood.

THUS

THUS we have given as just an Abstract, as can well be expected of such a large and laborious Work, and have only one thing to suggest in commendation of our Author—That, how great soever the Name of Sir *Isaac Newton* may be, yet, as he made *Chronology* not his peculiar Study, but an Handmaid only to a nobler Science, there is no reason to suppose, but that he might be mistaken in Disquisitions of this nature, as well as another Man; and since, (as our Author in his Preface shews) there is more than Suspicion that he was thus mistaken, 'tis his Glory and Commendation, I think, to be reckon'd a Person *nullius addictus jurare in Verba Magistri*.

ARTICLE XV.

Jo. Gothofr. Lakemacheri Gr. & Orient.
Lingu. P. O. Observationes Philologicae,
&c.

That is,

Philological Observations on several Points of the Greek and Hebrew Antiquities, by which some Passages of the Scriptures are cleared up, by Jo. Gothofr. Lakemacher. Helmstad 1729, & 1730. 2 vol. 8vo.

THIS learned Work is divided into six Parts, of which the three first were publish'd two Years ago, and last Year reprinted, with many Corrections by the Author;

thor; the three last never appear'd before. The Author's Design is to clear up several Points of Antiquity, which greatly serve to the right understanding the ancient Authors, as well sacred as profane. The Heads, under which this Writer's Observations are compriz'd, are the following;

DE Tempore, quo primum orta est Secta Pharisæica.

DE Ritibus quibusdam Bacchicis, à Græcis ad Judæos recentiores derivatis.

DE Ritu Judaico cornua Victimæ inaurandi, eandemque coronandi.

DE Jacobo Esavi faciem, ut Dei faciem, vidente.

DE Palo Carni Pauli dato.

DE Porta Templi ὨΡΑΙΑ S. Amæna.

DE Judæorum Pontifice ΚΑΘ' ἩΜΕΡΑΝ sacrificante.

DE Oculis, qui Leæ vulgo tribuuntur, teneris.

DE *Cretbi* & *Plethi*.

DE Campo Elyfio in Messenia sito.

DE Linguis inter Apostolos distributis.

DE Judæorum Magis, horumque Arte, speciatim de *Elyma* mago.

DE Lychno lucente in loco obscuro, & de Prophetia non naturali.

DE Paulo cum Bestiis pugnante.

DE Salicum Ramis Tabernaculorum festo juxta Altare Holocaustorum statutis.

DE Ritu Capitis in sacris velandi, à Romanis ad Judæos profecto.

DE ficto Sacerdote *Judæorum* Castrensi, S. Belli causa uncto.

DE Lingua Deorum, *Homero* celebrata.

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DE *Judæis* ΒΑΒΑΥΚΤΟΙΣ & ad omne opus bonum ΑΔΟΚΙΜΟΙΣ.

DE Hierosolyma septicolli.

DE Utilitate, quam è Scriptoribus Græcis profanis capere potest V. T. Interpres, Oratio.

DE Mose manum in prælio cum Amalecitis attollente ad Exodi XVII. 8. sq.

DE *Gad* & *Meni*, sive Hecate & Mana à Judæis olim culta, ad Es. LXV. 11.

DE Hosea Propheta meretricem ducere jussu ad Hof. I. 2.

DE Eodem, uxorem sibi certo pretio comparante, ad Hof. III. 1, 2, 3, 4.

AD loca quædam difficiliora Capitis III. libri Ruthæ, cum studii Philologici commendatione atque vindicatione.

DE Regno Dei Hierosolymis manifestando ad Luc. XIX. 11.

Oratio, qua studium Rabbinicum à recentiorum quorundam criminationibus vindicatur.

DE Jordane sub nomine Pischionis, qui inter Edenis enumeratur fluvios, latente.

DE Ephraimo speculante cum Deo, ad Hof. IX. 8.

DE Israelitis è domo Dei expellendis ad Hof. IX. 15.

DE cognomine Ischariotæ, quo appellatus fuit *Judas* Proditor.

DE indicio proditoris εκ βάψευς.

DE ærario Judæorum sacro, in quo proditionis præmium abjecit Judas ad Matth. XXVII. 5.

DE Gosenitidis situ vero.

DE Juvenibus sacrificantibus ad Exod. XXIV. 5.

DE Israelitis in Ægyptum revertentibus, de vestibus eorum absumendis, ac de iisdem averfationi Dei affixis ad Hof. XII. 4, 5.

DE Paulo Naziræo factò, sumptusque in Naziræos alios faciente, ad Act. XXI. 24. sq.

DE Ratione optima linguam Hæbraicam discendi ac docendi Atticismorum, cum formulis & loquendi rationibus Hæbraicis comparatorum species.

WE will now give a short Analysis of some of those Observations, beginning with that, wherein the Author attempts (notwithstanding the Opinion of all other Writers, who do not think it possible, with good grounds, to make any determination on this matter) to fix the time in which the Sect of the *Pharisees* first sprung up. *Josephus* writing of what happen'd in the time of *Jonathan the Maccabee*, i. e. about 144 Years before *Christ*, speaks thus of the three famous Sects, which flourish'd amongst the *Jew*: Κατὰ δὲ τὸν χρόνον τοῦτον τρεῖς ἀρέσεις τῶν Ἰουδαίων ἦσαν, αἱ περὶ τῶν ἀνθρωπίνων πραγμάτων διαφορῶς ὑπελάμβανον, ὧν ἡ μὲν Φαρισαίων ἐλέγετο, ἡ δὲ Σαδδουκαίων, ἡ τρίτη δὲ Εσσηνῶν; that is, *In this time there were* (as it is commonly translated) *three Sects of the Jews, which dissented from one another concerning human Affairs; one called PHARISEES, another SADDUCEES, and the third ESSENES.* Now our Author shews, that instead of the Verb ἦσαν, we ought either to read ἀνέστησαν, or at least take it in the signification of ἀνέδτησαν, so that the Sense will run thus; *About this time arose three Sects, &c.* Altho' this to some may seem at first view a weak way of reasoning, the Author nevertheless maintains it with well-grounded Arguments. In the first place, *says he*, 'tis not to be believ'd, that *Josephus*, who in writing the Affairs of his own Nation is so minute and exact, should have omitted

omitted so material a Point as this, having related at length many things of much less consequence. On the other hand, there is no place throughout his whole History, where mention is made of the Rise of these Sects, if not here. It therefore necessarily follows, that he either speaks of it here, or that by his silence upon so important a matter, and which occasion'd so many Revolutions in the Republick he writes of, he has transgress'd those Laws, which ought to be religiously observed by every good Historian.

IN the next place, it may be clearly gather'd from the Context, that *Josephus* speaks here of the Origin of those Sects, because he breaks in upon the Account he is giving us of *Jonathan's* Expeditions against, and Victories over *Demetrius*, to insert the above-mention'd Words, and to inform us of the different Tenets of these Sects; which done, he resumes his Account of the War against *Demetrius*. Now who can believe that such an Historian as *Josephus*, would ever have join'd things that have so little coherence, and insert the Account of these Sects in so improper a place, had he not been oblig'd to it by their first appearing about this time? Further, why should the Historian tell us, that the Sects were in the time of *Jonathan*? If their Rise was not then, it was before, and undoubtedly they continued after him; there could therefore be no reason, why he should pitch upon the time of *Jonathan*, and when he is describing his War against *Demetrius*, as a proper one for giving us this Account. Moreover, *Josephus* in his History discourses on religious Matters, before he treats of the Affairs of *Jonathan's* time; which opportunity he would cer-

certainly have laid hold on, rather than the middle of a War, had there then been any such Sects. From this reasoning the Author concludes, that the Greek word ἥσαν does not here signify the Continuation of a thing, but its Beginning; in which sense St. Luke uses it, when speaking in the *Acts*¹ of the Confusion the Soldiers were in when they miss'd Peter, he says, γενομένης δὲ ἡμέρας, ἦν ταραχος οὐκ ὀλίγη ἐν τοῖς στρατιώταις, *Now as soon as it was day, there was (i. e. there arose) no small stir among the Soldiers.*

THE Author having thus fixed the time of the Rise not only of the Sect of the *Pharisees*, but also of the other two mentioned by *Josephus*, in the place above-cited, proceeds to answer an Objection, which might be made against him from the following Words of the same Historian²; Ἰουδαίοις φιλοσοφίαι τρεῖς ἥσαν ΕΚ ΤΟΥ ΠΑΝΤΟΣ ΑΡΧΑΙΟΤΩΝ πατρίων, ἢ τῶν Εσσηνῶν καὶ ἢ τῶν Σαδδουκαίων, τρίτη δὲ φιλοσόφουν οἱ Φαρισαῖοι λεγόμενοι. *Judæorum institutis patriis viventium triplex philosophia fuit, IAM INDE VSQVE A REMOTIS TEMPORIBVS, Essenorum, Sadducæorum, & ea, quam Pharisei, qui dicuntur, professi sunt.*

FROM this Passage it might be infer'd, that these Sects flourish'd long before Jonathan's time, because the Phrase ἐκ τοῦ παντός ἀρχαίου is used by the Greek Writers to express a time past long before; whereas from the time of Jonathan the Maccabee, to that in which *Josephus* liv'd, there pass'd not above 200 Years. To this Objection the Author answers, by denying that this Phrase always expresses a time far

¹ Act. XII. ver. 28.

² Antiquit. Jud. lib. XVIII. cap. 2.

far remote from us: in proof of which he brings two Instances; one of *St. James* the Apostle in the *Acts*¹, where he says, Μωσῆς γὰρ ΕΚ ΓΕ- ΝΕΩΝ ΑΡΧΑΙΩΝ κατὰ πόλιν τοὺς κηρύσσον- τας αὐτὸν ἔχει, ἐν ταῖς συναγωγαῖς κατὰ πᾶν σάββατον ἀναγινωσκόμενος, i. e. *For MOSES of old time hath in every City them, that preach him, being read in the Synagogues every Sabbath day.* Where the Words ἐκ γενεῶν ἀρχαίων refer (ac- cording to the Opinion of many learned Au- thors) only to the time of the *Maccabees*, in which the *Jews* began to build Synagogues. The other is from the Words of *St. Peter*², who says, that he was chosen by God to preach the Gospel to the *Gentiles*, ἀφ' ἡμερῶν ἀρχαίων, altho' he speaks only of the time when he was commanded to instruct *Cornelius* the Centurion.

THE Author's Observations likewise upon the Magic Art practis'd by the *Jews*, are wor- thy our perusal. The word *Magus* was first used by the *Medes*, and was, according to *He- rodotus*³, the Name of a certain People among them, who apply'd themselves greatly to the Interpretation of Dreams. The *Persians*, ha- ving conquer'd the *Medes*, learnt from them this Art; and those among them, who exercis'd it, were call'd, from the People of whom they had learnt it, *Magi*; as at this day some Na- tions call those Vagabonds, who pretend to tell Fortunes, (an Art anciently in great request in *Egypt*) *Egyptians*. From the *Persians*, this Pro- fession of interpreting Dreams pass'd to the *Ba- bylonians*, and from them to the *Jews*, during their Captivity. In process of time, the name *Magus* was given to those, who apply'd them- selves

¹ Act. XV. 21.² Eodem cap. v. 7.³ Lib. 1. cap. 101.

selves to the study of any Science whatsoever; but in latter Ages, those only were so called by the *Jews*, who exercised the Magic Art, Incantments, &c. whence, by some *Rabbins*, they are called worse even than the *Samaritans*.

THE Magic Art, profess'd by the *Jews*, consisted in this, that they boasted the Power of performing wonderful things, and such as exceeded the Force of Nature, by virtue of certain Words of a barbarous Sound, but of no Signification. The Author gives us some of these Words, taken from a Book of Magic written by the Rabbi *Hirsch Franckel*, and preserv'd so carefully in the Archives of the Prince of *Anspach*, that it is not shewn without his particular leave. The Words are as follow; *Cusu, Bemuchfas, Jaba, bovad vaban bajaj, metatron*, &c. They pretended that these, and such like Words, if repeated in the manner prescrib'd by the afore-mention'd Book, would have strange Effects, such as the curing all sorts of Illnesses, extinguishing Fires, appeasing Storms, fetching from Hell the infernal Spirits, and forcing them to foretel future Events, &c.

IN another ancient Manuscript, translated from the *Hebrew* into *High German*, and preserv'd in the Imperial Library at *Wien*, is prescrib'd the manner of becoming invisible, in the following Words: " If any one desires to be invisible, let him in the 2^d, 5th, 6th, 7th, or 8th Hour of some day, write the following twelve Words, together with the Names of such Angels as preside over that Day and Hour, and also the Names of the Signs and Planets. These Names, so written, must be put into a Hazle-Nut; which as long as any one shall hold in his Hand, he will

“ will be invisible.” The Author sets down the twelve Words, and shews, that they are no other than those of the 19th, 20th, and 21st Verses of the 14th Chap. of *Exodus*, where mention is made of the Cloud, that hid the *Jews* from the *Egyptians*; but with the Letters so mingled, and transpos’d, as to form Words of no signification.

OUR Author, after having given us many other Specimens, from the same Book, of the Magic Art, as practis’d among the *Jews*, passes to treat, with great Erudition, of the Amulets by them anciently, and even to this day, used; of one of them he gives us the Print, together with its Explanation, and assures us, that in all their Amulets are found the following Words, *יְהוָה בְּלַךְ* *Jubach Callach*, made up of the last Letters of every Word contain’d in this Sentence of the 91st Psalm, ver. 11. *For he shall give his Angels charge over thee, to keep thee in all thy ways.* He compares these Amulets with the Thracian Tables mention’d by *Euripides* in the following Verses * :

Κρείσσον οὐδὲν ἀνάγκας
 Εὖρον· οὐδέ τι φάρμακον
 Θρήσσαις ἐν σανίσι, τὰς
 Ορφεῖα κατέγραψε
 Γῆρυς,

*Nil necessitate potentius
 Inveni. nec ullum pharmacum adversus hanc
 reperitur*

*Thraciis in tabulis, quas
 Orphei conscripsit
 Vox.*

He

* The Thracian Tables, mentioned by Euripides, (in *Alcest.* ver. 368.) were, according to our Author, Tablets, in which
such

He shews in how great esteem they were among the Jews, by acquainting us with the Price each of them bore, which was no less than 50000 Drams. He enumerates the most celebrated Magicians, who in any time flourish'd among the Jews, and concludes this Observation with a short Dissertation concerning *Elymas* the Sorcerer, mention'd in the 13th of the *Acts*, ver. 6. *sq.*

His Dissertation upon the Language ascribed by *Homer* to the Gods, is also worth relating. In the first place, he shews, by several Passages, that this Poet distinguishes the Language of the Gods, from that of Men^r; and in order to clear up this Point, chuses the following two Verses. (*Il. XX. ver. 73.*)

ΑΥΤΑ δ' ἄρ' Ἡφαίστοιο μέγας ποταμὸς βαθυδίνης
Ὀν Ξάνθου καλέουσι θεοὶ ἄνδρες δὲ Σκάμανδρον.

Contra vero Vulcanum magnus fluvius, altos vorlices habens.

Quem Xanthum vocant Dii, homines autem Scamandrum.

And shews, that as *Ξανθός* is a Greek Word, and signifies yellow, the above-mention'd River had very probably its Name from the Greeks, who gave the same Name, as *Strabo* says², to another River

such Grecians, as profess'd Magic, wrote certain Sentences taken out of the Works of *Orpheus*, who was of no less Authority among them, than *Moses* was among the Jews. These Tables were called Thracian, from the Country of *Orpheus*, and to them were attributed by the Grecians the same Virtues, which the Jews ascrib'd to their Amulets.

¹ Vide *Il. I. ver. 403. Il. v. 811. XIV. v. 289. XX. v. 73. &c.*

² *Strab. Geogr. lib. XIV. p. 665.*

River in *Lycia*, because of its yellow Sand. From hence he infers, that *Homer*, by the Language of the Gods, means no other than the *Greek*.

As to the Word *Scamander*, after having refuted, as fabulous, the Opinion of *Eustatbius*, who derives it from *σκάμμα*, *fossio*, because, by *Hercules's* digging when he besieg'd *Troy*, the Springs of this River were first open'd; he shews, from *Strabo* and *Pausanias*, that the Banks of this River were inhabited by the *Phrygians*, among whom there reign'd one *Scamandrius*, Son of *Hector*. From this Prince our Author is of opinion the River had its Name, it being a common Custom among the Ancients, to call the Rivers after the Names of the Princes, through whose Territories they run. So the *Nile*, anciently call'd *Egyptus*, had its present Name from *Nileus*, King of *Egypt*; and the River *Adonis* was so call'd from *Adonis*, Son of *Cynara* King of the *Cyprians*. Now as *Scamandrius*, says the Author, was a *Phrygian*, his Name was undoubtedly taken from that Language; from whence it clearly follows, that the Name of the River *Σκάμανδρος*, is also originally *Phrygian*; and that *Homer*, by the Language of Men, means the *Phrygian*, which was very different from the *Greek*, as *Ol. Rudbeckius* shews¹, and may be gather'd from *Strabo*², who, after having told us that the Name of a *Phrygian* City call'd *Scepsis*, may be deriv'd from the Verb *περισκέπτεσθαι*, *circumspicere*, adds, *εἰ δὲ τὰ παρὰ τοῖς Βαρβάροις ἐν τῷ τότε ὀνόματα ταις Ἑλληνικαῖς ἐτυμολογεῖσθαι φωναῖς*, *si quidem Barbarica ejus ætatis nomina, ad Græci sermonis rationem exigenda sunt*.

OUR

¹ In *Atlant.* tom. 1. cap. 36.

² *Geograph.* lib. XIII.

OUR Author here mentions a Passage out of *Æschines*, where he says, that it was a Custom among the Maids to wash themselves in the River *Scamander* before Marriage, on which occasion they solemnly pronounc'd these Words, λάβε μου Σκάμανδρε τὴν παρθενίαν, accipe, *Scamander, Virginitatem meam.*

THE Author having thus shewn, that in this place *Homer* means by the Language of the Gods the *Greek*, and by that of Men the *Phrygian*, concludes the same of all the other Passages, where such a distinction is made; so much the more, that two other Words attributed by *Homer* to Men, viz. Βατιά and Κύμνδις, are without doubt *Phrygian*; the one being the Name of a Hill in *Phrygia*, and the other of a Bird mostly frequenting Mount *Ida* in *Troas*, a Province of *Phrygia*. He closes the whole, by giving us the following Reasons why the *Grecians* are by *Homer* styled Gods, and the *Phrygians* called Men. The *Grecians*, says he, used to honour with the Title of θεοί, Gods, those who in Dignity or Power excell'd others; whereas they called ἄνδρας and θνητοὺς, Men, Mortals, such as were of a mean low condition. Now as they valu'd themselves above all other Nations, so they look'd upon the *Phrygians*, as *Q. Curtius* tells us¹, with the utmost Contempt; and hence, very likely, call'd their Language that of Men, and the *Greek*, the Language of the Gods.

THE Author refutes, in this Work, with strong Reasons, some Opinions, which are commonly held as indubitable, even by the Learned, such are the following: That *Moses* in the Battle against *Amalek*, held up his Hands to pray,

¹ Lib. VI. cap. 11.

pray, and that whilst he prayed with his Hands lifted up, the *Israelites* conquer'd; but that as soon as he let them fall, *Amalek* prevail'd. He says, that this Opinion, which, according to him, has no foundation in Scripture, is injurious to the Goodness of God, as it represents him in the distribution of his Favours, as having more regard to the Posture of the Body, than to the Disposition of the Mind: And concludes, that *Moses* held up his Hands to the end that the military Standard, which, as Commander in Chief, he himself, according to the Custom of those times, carry'd, might be seen by the whole Army, which was to be regulated by it. To this end, he also chose a Hill to stand upon during the whole time of the Battle; which would not have been necessary, had he held up his Hands only to pray. The Author also endeavours to shew, against the common Opinion, that the Apostles, on the Day of Pentecost, received only the Gift of the *Greek* and *Latin* Languages, and of the various Dialects of the *Hebrew*: That *Judas Iscariot* did not hang himself, but threw himself from a Precipice; that God did not command *Hosea* to marry a Prostitute, but only foretold what would happen to him, it being very common in the *Hebrew*, as he shews by several Instances, to use the Imperative for the Future: That *Lea* is not said in the Scripture to be *tender eyed*, but that the true Signification of these Words עֵינַי רַחוּם, is a thin lean Face, on which account *Rachel* was prefer'd to her by *Jacob*, &c. The whole Work is such, that it can't fail equally to delight and improve every judicious Reader.

ARTICLE XVI.

A Demonstration of some of the principal Sections of Sir ISAAC NEWTON'S Principles of Natural Philosophy, in which his peculiar Method of treating that useful Subject is explain'd, and applied to some of the chief Phenomena of the System of the World. By JOHN CLARKE D. D. Dean of Sarum. London, printed for James and John Knapton, at the Crown in St. Paul's Church-Yard. 1730. 8vo. pag. 313.

ALL those, who have a love for Natural Philosophy, must certainly receive a particular pleasure in being informed of the incomparable Sir *Isaac Newton's* Discoveries, who alone has been able to make any great Advancements in the true Course which leads to Natural Knowledge. The Custom of other Writers in this Science, excepting a very few, was to frame Conjectures; and if upon comparing them with things, there appear'd some kind of Agreement, tho' very imperfect, it was held sufficient, tho' at the same time nothing less was undertaken than intire Systems, and fathoming at once the greatest Depths of Nature. This preposterous Method of proceeding in Philosophy, has been the great Obstruction to the Progress of Science, and is therefore call'd by the Lord *Bacon* the *Parent of Error*, and the *Bane of all Knowledge*. And with great reason, for if we set out in a wrong way,
no

no Diligence or Art, while we follow so erroneous a Course, will ever bring us to our designed End, but we must for ever wander with Uncertainty. This Sir *Isaac Newton* well understood, and therefore would, upon no consideration, indulge Conjectures concerning the Powers and Laws of Nature; but made it his Endeavour to search out the real and true Laws, by which the Constitution of things is regulated. And in order hereunto, he in his first two Books of the Principles of Natural Philosophy, treats of such Principles in a strict Mathematical Way. But because this takes up a vast Compass of Knowledge more than the Readers, who have not made the Mathematicks particularly their study, are capable of understanding, the judicious Author, in the *Preface* to the third Book, advises the Reader, “Not to go over all the Propositions
“ contain’d in the two first Books, but care-
“ fully to read over the Definitions, the Laws
“ of Motion, and the three first Sections of the
“ first Book; and after this, to pass to the
“ third Book, which treats of the System of
“ the World, and then to consult the remaining
“ Propositions of the foregoing Books at plea-
“ sure, as they are there cited.” It is these three Sections that Dr. *Clarke* explains in the present Treatise, by giving a particular Demonstration of every Proposition, and its Corollaries. He has added several of the most useful Propositions out of some other Sections, as those of *the direct Descent of Bodies, of the Motion of Bodies in Pendulums, and of the Motion of Bodies mutually attracting each other*; as being some of those which Sir *Isaac Newton* advises to be occasionally consulted, and which our Author so clearly explains in this his Work, that it can’t

fail being approv'd of by all those who have any Relish for True Philosophy.

ARTICLE XVII.

Commentatio Critica ad Libros Novi Testamenti in genere, accurate JUSTO WESSELO RUMPÆO, D. cum Præfatione Dom. J. GOTTLÖB CARPZOVII, Doctoris Theolog. &c. *Lipsiæ*, Anno 1730.

That is,

A Critical Commentary upon the Books of the New Testament in general, by JUST. WESS. RUMPÆUS: Together with a Preface written by CARPZOVIVS, D.D. publick Professor, and Archdeacon in the Academy and Church of Liepſick. In 4to, containing 470 Pages, with a large Preface of 24 Pages.

THE Name of *Carpzovius* is so very remarkable in the Learned World, especially for his Introduction to the *Historical, Poetical, and Prophetical Books of the Old Testament*; that the Reader may very well expect to have some account of what he hath said concerning the *New*, in this Preface, which his Friend has thought proper to prefix to his Book.

THROUGH the whole Tenor of the *Preface*, *Carpzovius* seems to be offended at what some Learned Men had done in relation to the New Testament: and therefore having,

1st,

1st, PREMIS'D of what consequence it is to have its Text settled and ascertain'd, he shews,

2^{dly}, By several Arguments, what are the ill Effects of admitting so many various Readings. And,

3^{dly}, WHAT the different kinds of various Readings are; some of which he accounts of no significance at all, and others that are of moment, viz. such as arise from ancient Copies, ancient Versions, the Writings of the Fathers, or the Invention of Criticks; he informs us how far they are of use, and ought to be accounted of.

ALL this he does in a very masterly manner, with great Learning and Sagacity, but not without some severe Animadversions on the Learned *Kuster*, *Dr. Bentley*, for what he suggests in his Letter to *Dr. Mills*; and *Dr. Mills*, for what he advances in the *Prolegomena* to his Edition of the New Testament.

THE BOOK itself consists of several Propositions, which our Author first lays down, and then illustrates, from the Writings and Observations of the greatest Masters of *Critical*, as well as *Theological* Learning: But to give our Reader a Specimen of the Work, our way must be to set before him some of these Propositions only, without the Learned Annotations that are made upon them.

I.

THE Title of the Books of the New Testament, says our Author, is *ἡ Καινὴ Διαθήκη*; but who was the Inventer of it, is a matter of some doubt among the Learned, tho' most impute it to *St. John* the Apostle and Evangelist.

II.

THIS word *Testament*, however, does not signify the Law itself, but, by an usual Metonymy, the Books, which, after the coming of the *Messiah*, were wrote by the immediate Inspiration of the Holy Ghost, and contain the *Covenant* which God made with the Fathers: And 'tis called the *new Covenant*, in Contraposition to that which our first Parents violated; whereupon God graciously promis'd to enter into another with Mankind, and, *in the fulness of Time*, confirmed the same, by shedding the Blood of his only-begotten Son.

III.

As the Holy Ghost was the primary Author of the Books of the *New*, as well as the *Old Testament*; so he not only appointed the Evangelists and Apostles to write them, but even inspired the *Words*, as well as the *Sense* of what they were to write.

IV.

THE secondary Authors of the Books of the New Testament, were the Evangelists and Apostles; where, by the *Evangelists*, we mean such Pen-men of the Holy Ghost, as wrote the History of Christ, and so supplied the Church, even unto the end of the World, with a Work useful and necessary to be known: and these were the two Apostles, *Matthew* and *John*, and the two Evangelists more especially so called, *Mark* and *Luke*.

V.

Now tho' the Gospel, in respect of its Substance and Harmony, in respect of its Object,
which

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which is Christ, and in respect of its Subject, which is all Mankind, be but *one*; yet these four above-mention'd Persons have left us four Gospels, which are accordingly placed in our Bibles, viz. the Gospel according to St. *Matthew*, containing XXVIII Chapters; that according to *Mark*, XVI; that according to *Luke*, XXIV; and that according to *John*, XXI: tho' in some ancient Copies, there is an alteration of this Method.

VI.

AT what time these Evangelists wrote their several Gospels, the Difference among Authors is so great, that it is no easy matter to determine.

VII.

As they however were the only Copies which the Catholick Church receiv'd, which by certain Tokens were found to be genuine, and were so recommended by the Apostles Authority; so have we sufficient reason to believe, that they have been transmitted to us pure and uncorrupt.

VIII.

FOR this reason we reject all false Gospels, such as that of the Birth of the Virgin *Mary*; that of *Peter*, and *Andrew*, and *James the Greater*; that of *James the Less*, and *Thomas*, which the *Manichees* made use of; that of *Bartholomew* and *Matthias*, which the *Marcionites* admir'd; that of the twelve Apostles, the *Hebrews*, and the *Egyptians*, which the *Valentinians* follow'd; that of *Nicodemus*, *Paul*, and *Philip*, which the *Gnosticks* had in admiration; and that of *Paul*, *Barnabas*, *Basilides*, *Tacian*, &c. whose Spuriousness the Ancients were well enough acquainted with.

IX.

WHY the History of the Gospel was written by more than one Penman, a great variety of Causes are wont to be assign'd; but as these are no more than human Speculations, our safest way is to devolve it into the good pleasure of Almighty God. And why he was pleas'd, that four Persons, (no more or fewer) should be the Writers of this History, is a matter that we think again is not to be determin'd by the Conjectures of Men; it is to be observ'd however, that *St. Luke* wrote not only his Gospel, but *the Acts of the Apostles* likewise, containing twenty-eight Chapters, but in what Year 'tis uncertain.

X.

BESIDES the Evangelists, the Apostles, (so call'd from our Saviour's *sending* them to preach the Gospel all the World over) wrote some part of the New Testament; and tho' they were twelve in number, besides *St. Paul*, who was call'd in an extraordinary manner, yet such was the Will of God, that of all these, six only were appointed to write; viz. *Matthew*, *John*, *Paul*, *Peter*, *James*, and *Judas*, whereof *Paul* wrote fourteen Epistles to different People and Nations; *James* one, to the twelve Tribes; *Peter* two, to the Strangers scatter'd in the Provinces of *Asia*; *Jude* one, to them *that were sanctified*; and *John* three, one to the Church, another to an *Elect Lady*, and the third to the well-beloved *Gaius*, together with his Revelation, which concludes the Canon of Scripture.

XI.

THERE are other Writings, usually ascrib'd to the Apostles; such as the Acts of *Peter*,

Peter, and *Paul*, and *Andrew*, and *John*, and *Philip*, together with the Travels of *St. Thomas*; *Paul's* Epistle to *Seneca*, and his Answer; his third Epistle to the *Corinthians*, and their Answer; his second to the *Ephesians*, and their Answer; his third to the *Thessalonians*, and that to the *Laodiceans*, together with his Visions or Revelations. Of the like sort are the two Epistles of *Peter* to *James*; that to *Clement*; that to King *Pepin*; and that to *Carolomannus*; *John's* Book concerning *Jesus Christ*, and his Descent from the Cross; that concerning the Translation of the blessed Virgin, as well as the Revelations of *Peter*, *Thomas*, *Stephen*, &c. all which we absolutely reject as false and supposititious.

XII.

Some there are, who maintain, (what others are apt to deny) that our Saviour wrote several things: They, who maintain the *Affirmative*, do it out of a Principle, either of Blasphemy or Superstition: In the former sense the Heathens of old laid several Writings to his charge, in which the magic Art, (as they say) and all the Secrets thereof, whereby he wrought his Miracles, were contain'd. And in the latter, his Epistle to *Abgarus*, Governour of *Edissa*, is much insisted on, tho' there is presumption enough to suppose that it is spurious: Nay, some have been so far carried away with this Superstition; as to affirm that some Epistles, then extant, were either sent from Heaven, or at least dictated by Christ.

XIII.

And if Men of wicked and perverse Minds made no scruple to ascribe such spurious Books
to

to Christ, we need less wonder to find them abusing the Virgin *Mary's* Name, and fixing upon her four Letters, one to St. *Ignatius*, another to the *Messanenses*, a third to the *Florentines*, and the fourth, said to be wrote by the Lady of *Loretto*, and sent by the hand of an Angel ; besides a Book of the Miracles of Faith, and King *Solomon's* Ring, with other such like Fictions, not worthy our Confutation.

XIV.

The *Form* of the whole Scripture, especially of the New Testament, is commonly divided into what we call *internal* and *external*. The internal Form is the *Sense* of Scripture, or the Signification of the things relating to our Salvation, which are communicated to us by Words ; which, if consider'd in themselves, make it be call'd *the literal* ; if consider'd with the Context, the *grammatical* ; if affected with Tropes, the *Figurative* ; if relating to something couch'd under them, *the mystical Sense*. The *external* Form of Scripture, especially of the New Testament, is its Style, which, whether it be pure and chaste, or mix'd with Hebraisms, Arabisms, Rabbinisms, Latinisms, &c. has been a Dispute, which some have carried on with too little Respect and Reverence to the holy Text.

XV.

However this be, 'tis an Opinion supported by the best Authorities, that neither *Matthew* wrote his Gospel, nor St. *Paul* his Epistle to the *Hebrews*, in the *Hebrew* Language ; and that neither *Mark* wrote his Gospel in the *Latin*, nor *Luke* and *John* theirs in the *Syriac* Tongue.

XVI.

XVI.

For there are several Reasons given, why it pleas'd the divine Wisdom to have the New Testament wrote in *Greek*, not in *Hebrew*, (as the Old Testament was) or in any other vulgar Tongue; but what seem to be most rational, are, 1. Because, in the Time of Christ and his Apostles, the *Hebrew* Tongue was not in common use; 2. Because the *Greek* Tongue was become common, not only among the *Gentiles*, but the *Jews* likewise, and all the People of the *East*; and, 3. Because not only the Philosophy of the *Gentiles* was wrote in this Tongue, but the *Greek* Schools and Learning, at this time, excell'd all other Nations, and were highly esteem'd by the *Jews*.

XVII.

The common Division of the Books of the New Testament is into such as are *historical*, *dogmatical*, and *prophetical*: The *first* comprehend the four Gospels, together with the Acts of the Apostles; the *second*, the whole Body of the Epistles; and the *third*, the Revelation of St. *John* only.

XVIII.

The same Order and Disposition of these Books was observ'd in the ancient Church, which has obtain'd in ours. The Writings of the Evangelists are placed first, as containing the principal Articles of our Faith; the Acts of the Apostles follow next, as confirming the Truth of the evangelical History: then St. *Paul's* Epistles; but, because that to the *Hebrews*, for want of an Inscription, was for some time

time doubted of, it is therefore put last. The general Epistles, directed to the Faithful in different Countries (of which kind are all the rest, except the 2^d and 3^d of St. *John*) succeed next; and what concludes all, is the Revelation; not only because it was written last, but because it relates likewise Events, which have not yet had their Accomplishment.

XIX.

AT what time, or in what Year precisely, these Books were written, is not a matter so plain and clear; but that Learned Men, in most Ages, have differ'd about it, especially in relation to the Epistles. *And here our Author gives us their Order, according to the Computation of several.*

XX.

THO' it be certain, that the Evangelists and Apostles never divided the Writings into Chapter and Verse; yet, in After-Ages, for the Convenience of Readers, Sections of several kinds were invented, such as κεφάλαια, ἀναγνώσεις, περικοπαί, and στίχοι; which Terms our Author takes care to explain, and then tells us, that the most probable Conjecture is, that *Hugo de S. Caro*, who flourish'd in the 13th Century, a *Burgundian* by Nation, and by Profession a *Dominican*, was the first who divided Books into Chapters; as *Robert Stephens*, a very Learned Printer, did Chapters into Verses: *Tho' our Author seems not much to favour either of these Divisions*, because they frequently separate, says he, what should be conjoin'd, and join together what should be distinct.

XXI.

XXI.

As to the lesser Distinctions, such as Accents, Spirits, Comma's, Colons, Points, and Parentheses, whether these were invented before the time of our Saviour, were at first used by the Evangelists and Apostles, or afterwards by some other Persons added to the sacred Text, is a Matter of Debate among Authors: as is likewise, who might be the first Divider of the Epistles and Gospels into certain Portions, proper to be read in the Service of the Church on every Lord's-Day, and other Festivals.

XXII.

Tho' all the Books of the New Testament be canonical, *i. e.* Rules, whereby we must try the Articles of our Faith; yet by whom, or at what time, they were recommended to the Church, and so receiv'd into a perpetual Canon, is a great Controversy among the Learned; tho' those, who are for attributing this Glory to St. *John*, seem, in our opinion, to have most Probability on their side.

XXIII.

THE Books of the New Testament are either what we call *Autographi*, or *Apographi*; by the former, we mean such Copies as the Apostles either wrote, or (if they had Emanuenses) subscrib'd at least with their own Hands; and these we presume have long since perished: But the *Apographi*, *i. e.* Copies taken from them, either in Manuscript or Printing, have abundantly supplied that Loss. *Here our Author gives us an historical Account of all the best Manuscripts, as well as printed Copies, that are extant,*

tant, and withal an Estimate of their respective Value.

XXIV.

THAT there are various Readings in the New Testament, cannot be deny'd; but from what Cause they arose, is not so easily determin'd: tho' it must be suppos'd, that the Negligence of Transcribers, some Ecclesiastical Writers, some Hereticks in the first Ages of the Church, and, in time, the very Antiquity of the Copies themselves, might give some occasion to them, which might easily be effected these four ways; by Addition, Omission, Mutation, and Transposition. It is to be observ'd, however, that of the great Number of various Readings, there are but few which are of any moment, or deserve that Name; that affect the Sense of the Text, or concern any Article of our Faith; and such as do so, are not to be regarded, unless they be taken from approv'd Copies, or rather from ancient Manuscripts.

XXV.

Now in such a Variety of Readings, the way to distinguish a genuine from a spurious one, is, by considering the Authority and Number of the Books, wherein they are found; the Reason of the Context, the Analogy of Faith, the Quotations and Interpretations of the Fathers, the ancient Versions, more especially that of the Septuagint, together with the *Hebrew* Text of the Old Testament, &c. And because it is observable, that the Evangelists and Apostles make frequent Quotations out of the Old Testament, it must be remember'd, that they do not always cite the very Words, but sometimes the Sense only; that they cite them

them sometimes in a Typical or Analogical Sense, quote the Septuagint Version often, even in places where it differs from the *Hebrew*; quote several places, as if it were but one; and sometimes refer to the Writings of the Heathens.

XXVI.

As the Writings of the New Testament were design'd to be read by all, who had any regard to their eternal Salvation; so is it observable, that, even in the early Ages of the Church, and ever since, Translations have been made into the several Languages of most Nations. *These Translations our Author reckons up in an alphabetical Order; then gives us an historical Account, when, and by whom they were compos'd, and at whose Encouragement or Instigation; and so concludes with the Names and History of those Commentators, who, in their several Ages, have publish'd their Glosses and Annotations upon the New Testament.*

THESE, in some measure, are the Contents of the Book; and the Learned Annotations which are annex'd to each Section, cannot but afford a great Satisfaction to such Persons, as are curious to examine into the Questions which relate to the Composition of the New Testament.



ARTICLE XVIII.

*The Present STATE of LEARNING.*From *P A R I S*.

CHARLES OSMONT, in *Rue St. Jacques*, has printed *Observations upon the Effects of Bleeding, as well in Cases of Physick, as of Surgery, founded on the Laws of Hydrostaticks, with critical Remarks on Mr. Sylva's Treatise concerning the Practice of different sorts of Bleeding.* By *Francis Quesnay*, Master of Arts, Member of the Society of Arts, and Surgeon in *Mante*, 12mo. 1730.

MERCIER the Father, and Lotin, in *Rue St. Jacques*, sell *L'Histoire Generale des Auteurs Sacrez & Ecclesiastiques, qui contient leur Vies, le Catalogue, la Critique, le Jugement, la Chronologie, l'Analyse, & le Denombrement des differentes Editions des leurs Ouvrages; ce qu'ils renferment de plus interessant sur les Dogmes, sur la Morale, & sur la Discipline de l'Eglise; l'Histoire des Conciles tant Generaux, que Particuliers, & les Actes choisis des Martyrs.* Par le R. P. Dom Remy Ceillier Benedictin de la Congregation de St. Vanne, & de St. Lydulphe, in 4to. 2 vol.

M. L'ABBE' SOUCHAY has finished his Edition, *D. Magni Ausonii Burdigalensis Opera, Interpretatione & Notis illustravit Julianus Floridus, Canonicus Carnotensis, jussu Christianissimi Regis in Usum Delphini; recensuit, supplevit, emendavit, Dissertationem de Vita, & Scriptis Ausonii, suasque Animadversiones adjunxit Joan. Baptista Souchay, Regiæ Inscript. & Human. Litter. Aca-*
demiae Socius, in 4to. 1730. The Public is
 I highly

highly obliged to the *Abbé Souchay*, for the pains he has taken in publishing the Works of this great Poet, which were wanting to complete the *Sett ad Usum Delphini*.

PETER SIMON will finish, this Month, the Impression of the four first Volumes of the History of the Church of *France*, from the first Establishment of the Christian Religion among the *Gauls*, down to the present Time. By *F. Longueval*, a Jesuit. This Work will consist, at least, of twelve Volumes, and will be dedicated to the *French Clergy*.

THE Widow *Guillaume* has printed, and sells the Continuation *des Journées amusantes*, dedicated to the King by *Madam de Gomez*, the 5th Volume, adorned with Copper Cuts. To make this Volume of equal Size with the four former, it is divided into two Parts; the first contains 355 Pages, the second 318. The Manuscript was intitled, *Suite des Journées amusantes & instructives*. Mr. *Houdart de la Motte*, who licensed the Book, assures us, that it answers the Title.

THE Canons of the Royal Church of *St. Martial* of *Limoges* have expos'd to sale the Manuscripts of their Library, of which the Catalogue has been publish'd by the Brothers *Barbou*, with this Title; *Bibliotheca Insignis & Regalis Ecclesiæ Sanctissimi Martialis Lemovicensis, seu Catalogus Librorum Manuscriptorum, qui in eadem Bibliotheca asservantur, juxta rectum Ordinem dispositus, & in quatuor Classes distributus*. 1730, in 8vo.

F. BRUMOR, a Jesuit, will publish next September his *Theatre des Grecs* in three Volumes in 4to. This is a *French Translation* of the best Greek Pieces, together with Notes, a Commentary,
 N° II. 1730. M tary,

tary, and a Comparison of them with the most valuable *French* and *Latin* Pieces.

MR. DE VOLTAIRE has just finish'd a new Piece, intitl'd, *Brutus*, (the Consul.) The Comedians had it some time, but he has withdrawn it, tho' it has been, by good Judges, deem'd a Master-piece. Perhaps neither the Subject, nor the bold Strokes it contains, were agreeable to the Government.

THE same Author has wrote the History of the late King of *Sweden*; the Impression was near finish'd, when he was requir'd to erase some Passages written with too much Freedom, which he having refus'd to do, the Privilege granted him for the Impression has been recall'd.

LYONS.

THERE is lately come out a Commentary upon Mr. *Descartes's* Geometry, by F. *Claude Rabuel*, Jesuit, in 4to. This Father, who taught Mathematicks near twenty Years in the great College of *Lyons*, died the 12th of *April*, 1728, when his Commentary began to be printed. 'Tis to the care of one of his Disciples we owe the Continuation of it, and we learn from the Preface, (in which this his Disciple shews both his Ability and tender Regard for his Master) that it is not the only Work of F. *Rabuel's*, we may hope for. The Editor promises us this learned Jesuit's Treatises of *Algebra*, of *Conic Sections*, of the *Calculus Integralis* & *Differentialis*, &c.

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 rent Readings, by which this Bible, printed
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 the same Bible of the Septuagint, printed at
 Rome, 1587, by order of *Sixtus V.* from one
 of the *Vatican* Manuscripts: To this he has
 added *Variantes* taken from other Manuscripts.

The Reader will be so good as to correct in N^o I. the fol-
 lowing Errata.

P. 25. l. 16. dele other.

P. 49. l. 23. pro Rhine lege Rhone.

F I N I S.

CATALOGUE

*Des Livres nouveaux que NICOLAS PREVOST & Comp.
Libraires vis-à-vis Southampton-Street in the Strand,
ont reçu des Pays Etrangers pendant le Cours du mois
de Juin 1730.*

Biblia Hebraica accentuata, five Codicis Hebræi, Accentuum Radiis collustrati, ultra bis mille Specimina, quibus vexatissima Loca, reliqua Hermeneusi non neglecta, nodis solvuntur; præmissis IV. Dissertationibus in hanc Rem, cum Accentuationis utriusque Tabula, additis post Specilegium, conjecturis de Accentuum Origine divina, & Obligationis Ratione apud Priscos, Opera & Curis M. Georgii Christoph. Dashiellii; accedit Præfatio Salomonis Deylingii. *Lipsia 1729. 2 vol. 4to.*

Commentatio Critica ad Libros Novi Testamenti in genere, cum Præfatione Dn. Jo. Gottlob. Carpzovii, accurante Justo Wesselo Rumpæo. *Lipsia 1730. in 4to.*

Mathesis Biblica septem Speciminibus comprehensa, exhibens Explicationes Locorum Mathematicorum quæ per universam Scripturam V. & N. Testamenti occurrunt. Authore Jo. Bernhardo Wideburgio. *Fena 1730. in 4to.*

Laurentii Reinhardi Synopsis Philosophiæ Rationalis, five Logica Juventuti Veritatis & cognoscendæ & adplicandæ Rationem commonstrans. Accedit ejusdem Oratio de variis Scholarum, quæ inter Christianos viguere, Mutationibus. *Lipsia 1730. in 8vo.*

Imperium Babylonis & Nini ex Monumentis antiquis, Authore Joh. Frid. Schroero Archi-Diacono Luccaviensi, 8vo. *Francofurti 1726.*

Synopsis Philosophiæ primæ adumbrata, & Usui Juventutis in Gymnasiis Literis operantis consecrata, à Laurentio Reinhardo, accessit ejusdem Oratio de optimo Philosophiæ Systemate, 8vo. *Lipsia 1730.*

Hesiodi Ascræi quæ extant, Opera & Studio Corn. Schrevelij; accedit insuper Pastoris Index, auctior multo hac novissima Editione, & multo correctior, Opera & Studio Corn. Schrevelii, 8vo. *Lipsia 1730.*

L. Annæi Flori Epitome de Rebus gestis Romanorum, five Rerum Romanarum Lib. IV. ex Recensione Laurentii Reinhardi, 8vo. *Erfurti & Lipsia 1730.*

Æn. Sylvii, qui postea summus Pontifex, Pii II. nomen obtinuit, Historia Gothorum Palmaria Gentis Monumenta complectens; quæ in hunc Diem nunquam fuit edita, & inter ejus scripta nusquam reperta, cum luculenta Præfatione Jo. Car. Neweni, 4to. *Francofurti 1730.*

Anastasis Veteris Germani Germanæque Feminæ cum integro Vestitu comparentis, quorum Effigies rarissima in Urna

Urna prope Bostampium, cum aliis Reliquiis hic exhibitis inventa nunc ex Antiquitatum Germanicarum penu uberius explicatur, à Gottlieb. Samuele Trevero. *Helmstadii* 1729. 4to.

Francisci Wokenii Commentatio Philologico-Critica in Esteræ Librum, qua obscuriora curatius reliqua vero brevius observata ubique Simplicitate Deo digna exponuntur, 4to. *Lipsia* 1730.

Joh. Nicolai Funceii Marburgensis de Lectione Auctorum Classicorum ad comparandam Latinæ Linguæ Facultatem Necessaria Liber singularis, 4to. *Lemgovia* 1730.

Pauli Colomesii Rupellensis Italia & Hispania Orientalis, five Italarum & Hispaniorum qui Linguam Hebræam, vel alias Orientales excoluerunt Vitæ ex ΑΥΤΟΓΡΑΦΩΙ Auctoris, nunc primum editæ, & Notis instructæ, à Jo. Christoph. Wolfio, 4to. *Hamburgi* 1730.

Jo. Burchardi Maii, de Romani Pontificis Electione, Cæsarumque circa eam Jure, Commentatio. Accessit ejusdem Disquisitio de Frederico I. Ænobarbo Imperatore ab Alexandro III. Pontifice pede non conconsultato, &c. 4to. *Kilia* 1729.

D. Martini Schurigio, Gynæcologia Historico-Medica, hoc est Congressus Muliebris Consideratio Physico-Medico-Forensis, &c. *Dresda* 1730. in 4to.

La Sainte Bible, qui contient le Vieux & Nouveau Testament par M. Martin, avec une Preface par M. l'Enfant, 2 vol. 8vo. à Hanover 1728.

Jo. Frider. Noltenii Lexicon Latinæ Linguæ Antibarbarum, præmittitur ejusdem Oratio de Hodierno Linguæ Latinæ Cultu negligentiori, 8vo. *Helmstadii* 1730.

Christiani Gottlob. Haltausii Lips. Calendarium Medii Ævi præcipue Germanicum, in quo obscuriora Mensium, Dierum, Festorum, ac Temporum nomina ex antiquis Monumentis tam editis quam manuscriptis eruuntur atque illustrantur, multi etiam Errores modeste corriguntur, in Usus Historiæ ac Rei Diplomaticæ, 8vo. *Lipsia* 1729.

D. Jo. Jacobi Mascovii Principia Juris publici Imperii Romano-Germanici ex ipsis Legibus, Actisque publicis eruta, & ad usum rerum accommodata, 8vo. *Lipsia* 1729.

Acta Physico-Medica Academiæ Cæsareæ Leopoldino-Carolinæ Naturæ curiosorum in Germania, tom. II. *Nürnbergæ* 1730. in 4to.

Corn. Van Bynkershoek, Opuscula varii Argumenti, nunc primum collecta atque in duos tomos distributa, cum Præfatione D. Francisci Caroli Conradi. *Hala* 1729. 2 vol. in 4to.

Bigæ Librorum rariorum, quorum I. Chorographia Austriae, W. Lazii, II. Historia Gothica, Æn. Sylvii, hucusque inedita, & inter ejus scripta nunquam commemorata, in lucem protulit A. R. D. Raym. Duellius, qui etiam Præfationem præmisit. *Frankofurti* 1730.

Johan.

Johan Strauchii Opuscula Juridico-Historico-Philologica rariora XXV. in unum Volumen Collecta, cura Car. Gottlieb. Knorr, accesserunt Conradi Frid. Reinhardi Præfatio de Commentatoribus in Corn. Taciti Germaniam. *Hala Magdeburgica* 1729, in 4to.

Gustavi Georgii Zeltneri Historia Arcana Crypto Socinianismi Altorfianæ. Accesserunt præter alia Valentini Smalcii Diarium Vitæ, ex Autographo & Martini Ruari Epistolarum Centuriæ duæ, 4to. *Lipsia* 1729.

Historia Creationis Mosaica, Cap. I. Genes. Delineata variisque Observationibus illustrata à Jac. Henr. Balthasar, 4to. *Gryphiswaldia* 1729.

Joh. Brunnemanni Jurisconsulti Tractatus succinctus de Cessione Actionum & Versibus; denuo revisus, emendatus, multisque necessariis Additionibus locupletatus, 4to. *Frankfurti* 1721.

Cogitationes in Jus Romanum & Germanicum de Usufructu Maritali in Bonis Uxoriis. Authore Jacobo Carolo Spener, 8vo. *Witemberga* 1726.

Joan. Ludovici Hannemanni, D. Pharus ad Ophir Auriferum, i.e. Commentarius in Anonymi Galli Arcanum Philosophiæ Hermeticæ. Appendicis Loco adjecta Dan. Georgii Morhosi 108. Problemata olim Autori proposita, 4to. *Lubeca* 1714.

Alberti Joach. de Krakevitz Scrutinium Veritatis quoad Doctrinam de illuminatione, quo magni Theologi Jenensis D. D. Jo. Franc. Buddei, Scholia & Observationes, quibus Programma Gryphiswaldense, Quæstionem, &c. 4to. *Gryphiswaldia* 1729.

Joan. Michaelis Heineccii Syntagma Historicum de veteribus Germanorum aliarumque Nationum Sigillis. *Frankfurti* 1719. in fol.

Annales Academiae Juliæ ex editis Monumentis & Manuscriptis Observationibus compositi, ab Anno 1720 ad Annum 1729. 3 vol. 8vo.

Commentatio de Honoratissimo Ordine Militari de Balneo, &c. Idiomate Anglico & Latino versa, Opera Justi Christoph. Bithmari, fol. *Frankfurti* 1729. cum fig. æneis.

Commentatio de Cœcis ita Natis, varia Theologico-Juridico-Moralia exhibens, Autore Achill. Dan. Leopoldo, 4to. *Lubeca* 1726.

Godofr. Guil. Leibnitii Collectanea Etymologica, Illustrationi Linguarum veteris Celticæ, Germanicæ, Gallicæ, aliarumque inservientia, cum Præfatione Jo. Georgii Eccardi, 8vo. *Hanovera* 1717.

Meditatio Subseciva de Æstimatione Heraldica, à Frid. Philippo Schloßero, 8vo. *Hanovia* 1729.

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M.DCC.XXX.

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A I R O T S I H

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- Art. XX. An Historical and Instructive Catechism of the Controversies, which at present divide the Church, &c. Vol. I. containing Pages 380 in Twelves. 187
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HISTORIA LITTERARIA.

ARTICLE XIX.

Dell' Istoria Civile del Regno di *Napoli*, &c.

That is,

The Civil History of the Kingdom of Naples, in XL Books, written by Pietro Giannone, &c. Tom. III. containing the Polity of the Kingdom under the Angevins and Aragonians.

CHARLES, thinking that he had put Charles I. of Anjou.
an end to his domestick Troubles by the
Death of *Corradin*, turn'd his Thoughts
to foreign Conquests; and not being satisfied
with having made the King of *Tunis* his Tributary,
he projected the driving the Emperor of
the East out of *Constantinople*, and the *Saracens*
out of *Jerusalem*, of which last he had been
crown'd King by Pope *John XXII*, by virtue
of a Renunciation from *Mary*, Daughter to the
Prince of *Antioch* *. But the Contrivance and
Valour of *Giovanni di Procida*, a private Gentle-
man

* *Mary* laid claim to the Kingdom of *Jerusalem* in right
of her Mother *Melesina*, the 4th Daughter of *Isabel* Sister to
Balduin IV. King of *Jerusalem*.

man of *Salerno*, render'd all this King's vast and ambitious Designs abortive.

THIS Gentleman being closely attach'd to the *Suebian* Family, and therefore not thinking himself safe in *Italy* after *Charles's* coming, (who had already confiscated his Estate) retir'd to *Aragon* to *Constance* the Daughter of King *Manfredi*, and Wife of *Peter* King of *Aragon*; and was courteously received both by her, and the King her Husband, and advanced to the highest Honours in his Kingdom: In recompence of which Favours, he, first by Letters, and then by going disguis'd to *Sicily*, engag'd many Barons of that Kingdom to enter into a Conspiracy, in order to shake off the *French* Yoke, and to proclaim for their King *Peter* of *Aragon*. From *Sicily* he went, in a Monk's Habit, to *Rome*, and from thence to *Constantinople*, representing at both those Courts the Justice of the Design, and the Advantages which they would reap by it, with such persuasive Reasons, that both the Emperor *Paleologus* and Pope *Nicolas III*, offer'd to defray the charge, provided King *Peter* would undertake it. The King of *Aragon*, in the mean time, knew nothing of this Intrigue, nor would *Procida* let him into the Secret till he had receiv'd the Pope's Letters, by which his Holiness encourag'd him to put himself in a condition to assist the *Sicilians* who had enter'd into the Conspiracy; and promis'd that when he was posselt of the Kingdom, he would give him the Investiture thereof, and support him in it.

THE King, upon this Invitation and Promise, fitted out forthwith a considerable Fleet, under colour of making war upon the *Saracens* in *Afric*; of which King *Charles* having notice, sent him 20,000 Ducats towards the Charges of

of that Expedition: Such was *Procida's* dexterity in the management of this Conspiracy, that altho' 'twas carried on between so many different Nations, in such distant places, and for the space of two years, King *Charles* never had the least intimation of it.

BUT whilst *Procida* was returning to *Italy*, Pope *Nicolas* died, and in his room was created *Martin IV.* a *French* Man by birth, and a great Friend to *Charles*; wherefore *Procida*, fearing lest the Emperor might cool, immediately return'd to *Constantinople* to give fresh life to the Undertaking, and passing thro' *Sicily* in disguise, had an Interview with the Heads of the Conspirators, and exhorted them not to apprehend any thing from the Pope's death. Being safely arriv'd at *Constantinople*, he likewise confirm'd the Emperor in his first resolution of supporting them; and then returning to *Sicily* with the same expedition, he there lay conceal'd till he had notice from King *Peter*, that his Fleet was ready to sail.

IT was then that *Procida* gave the utmost proof of his Dexterity, for going in several different Disguises, thro' all the Cities and Villages of *Sicily*, where there were any *French*; he dispos'd matters so, that upon Easter Tuesday in *March* 1282, at the ringing of the Bells for Vespers, the *Sicilians* every where took up Arms; murdering all the *French*, with such eager Desire of Revenge, that they did not spare even the *Sicilian* Women, who were married to *French* Men, nor had they any compassion on the Women with Child, or on the Children born of such Marriages. After this, they proclaim'd *Peter* Peter of Aragon and *Constance*, King and Queen of *Aragon* *Sicily*. This is what is call'd the *Sicilian Vespers*: King of Sicily.

and thus were the two Kingdoms of *Naples* and *Sicily* divided.

KING *Charles*, who was then at *Montifiascone* with the Pope, having intelligence of what had happen'd, return'd immediately to *Naples*, and set sail for *Sicily* with the Fleet which he had prepared against the *Grecian* Emperor; but *Roger di Loria*, *Peter's* Admiral, forc'd him back to *Naples* with the loss of thirty Gallies and seventy Transports. Nor had his Son *Charles* Prince of *Salerno*, whilst in the absence of his Father (who was gone to *France* to fight a Duel with his Rival *Peter* of *Aragon*) as Vicar he govern'd the Kingdom, better success: for suffering himself imprudently to be drawn into a Sea-Engagement with *Roger di Loria*, his Fleet was entirely destroy'd, and he himself with all the *French* Nobility taken prisoners, and carried in triumph to *Palermo*; which so afflicted King *Charles*, that he died soon after, or (as some say) overcome by Despair, strangled himself. His Death was not long after follow'd by that of his Competitor King *Peter*, who left the Kingdom of *Aragon* to his eldest Son *Alphonso*, and that of *Sicily* to his second, *James*. *Alphonso* thro' the Mediation of *Edward* King of *England*, releas'd Prince *Charles*, who was by Pope *Nicolas* in the year 1289 crown'd King of *Sicily* and *Puglia*. But as to *Sicily*, he had only the empty Title of King, for *James* of *Aragon* had possession of it, and kept it against all *Charles's* power and that of the Pope together; till upon the death of his Brother *Alphonso* King of *Aragon*, he was forc'd to resign the Kingdom of *Sicily* to *Charles*, in order to obtain a Peace from the King of *France*, who at the Pope's instigation had invaded *Aragon*. But this Resignation (altho' made with great

Charles II.
King of
Sicily and
Puglia.

great Solemnity) had no effect; for the *Sicilians* hearing of the Peace, were resolv'd to encounter any Danger rather than submit to the *French Yoke*, and therefore they proclaim'd *Frederick*, (Brother to King *James*) King of *Sicily*: Nor were they to be baffled by the formidable League made against them by *Charles*, the Pope, and even the King of *Aragon*; but behav'd with such Courage and Resolution, that the Confederates, after a bloody War of several years, were glad to come to an Accommodation, in which, amongst others, the two following Conditions were agreed upon. I. That King *Frederick* should keep possession of *Sicily* during his Life, but that at his Death it should return to King *Charles* and his Heirs. II. That he should not take the Title of King of *Sicily*, but of *Trinacria*. King *Charles* pass'd the rest of his Life in Peace, and died in 1309, after having reign'd twenty-five Years.

ROBERT succeeded his Father *Charles*: of Robert. thirty-three years that he reign'd, he enjoy'd only the first three in Peace, the other thirty he spent in continual Wars, sometimes against the Emperors of the West, who pretended to the Sovereignty over the Kingdom of *Puglia*, and sometimes against *Peter* King of *Sicily*, whom his Father, contrary to the Agreement, had declar'd his Successor in that Kingdom. But after a bloody and expensive War of so many Years, *Robert* possess'd himself only of the isle of *Lipari*, and the City of *Melazzo*. He died in 1343.

To *Robert* succeeded his Grandaughter *Joan*, Joan I. the Daughter of the Duke of *Calabria*, dead a little before *Robert*. She was immediately crown'd Queen of *Puglia* and *Sicily*; but before

the Bulls came from *Rome* for crowning her Husband *Andrew**, Brother to *Lewis* King of *Hungary*, he was strangled, and thrown out of a Window, as he was passing from the Queen's Apartment, thro' a Gallery to the Council-Chamber, by a Conspiracy of the Barons, who could not brook the barbarous Government of the *Hungarians*, and especially of Friar *Robert*, *Andrew's* Preceptor.

LEWIS King of *Hungary*, hearing of his Brother's Death, and being persuaded, (altho' unjustly, as our Author shews) that the Queen was privy to it, prepar'd to march into *Italy* to revenge it, and at the same time to make himself Master of the Kingdom, which he pretended to, as Heir to *Charles Martel* his Grandfather. The Queen being in no condition to make resistance, absolv'd the Subjects from their Oath of Allegiance, ordering them to make no opposition, and then departed for *Provence*. *Lewis* was receiv'd upon the Frontiers by all the chief Barons of the Kingdom, and by the Princes of the Blood, who swore Fealty to him; nor did he shew any Resentment till he came to *Aversa*, where his Brother had been murder'd; at which place, calling for the Duke of *Durazzo*, Grandson to *Charles II.* he ask'd what Window King *Andrew* had been thrown out at. The Duke answering, that he could not tell, the King shew'd him a Letter written by him to *Charles d'Artois*, and immediately commanded him to be beheaded, and thrown out at that Window, from which the
Con-

* *Andrew* was Grandson to *Charles Martel*, eldest Son to *Charles II.* King of *Puglia*, and therefore would be invested and crown'd, not as Husband to *Joan*, but as Heir to his Grandfather *Charles Martel*.

Conspirators had thrown his Brother *Andrew*. From *Aversa* he march'd to *Naples*, with a black Standard carried before him, in which was represented a strangled King. Upon his Arrival at *Naples*, he sacked the Houses of the Princes of the Blood, and sent them all Prisoners to *Hungary*, whither he also went himself, after having staid only two Months in *Naples*; but he soon came back to *Puglia*, upon intelligence that Queen *Joan* was arriv'd at *Naples*, and receiv'd with great Acclamations. Upon this a bloody War ensu'd, till both Parties being wearied out, they accepted of the Pope's Mediation, who perswaded King *Lewis* to give up his Pretensions to the Queen. As soon as this Peace was concluded, *Lewis*, the second Brother of *Robert* Prince of *Taranto*, who had married the Queen, was by the Pope's Legate crown'd King of *Puglia* and *Sicily*. This Prince made *Sicily* tributary to him, and would probably have entirely subdu'd it, if Death had not prevented him. Queen *Joan* having had no Children, tho' four times married, gave her Niece *Margaret* in Marriage to *Charles di Durazzo*, of the Royal Blood, with a design to leave the Kingdom to them after her death. But this Marriage was her Ruin; for *Charles*, at the Instigation of Pope *Urban* IV. (who excommunicated and depos'd the Queen as an Adherent of his Rival's *Clement* VII.) rebell'd against her, defeated her Forces, and having taken her prisoner, with no less Cruelty than Ingratitude, caus'd her to be stifled between Feather-Beds, and expos'd her Body to publick View for seven days. Such was the End of *Joan* I. who was accounted by all, one of the wisest Queens that ever reign'd.

1382.

1384.

CHARLES ascending the Throne, was oblig'd to contend with two powerful Enemies, in order to maintain his Right : The first was *Lewis* of *Anjou*, (Brother to *Charles V.* King of *France*) who had been crown'd King of *Puglia* and *Sicily*, by the Anti-Pope *Clement VII.* But the War against him, altho' it was bloody, continu'd but a short time ; for *Lewis* dying suddenly, the *French*, dishearten'd thereat, return'd to *France*. His second Enemy was Pope *Urban VI.* who excommunicated *Charles*, because he delay'd giving up to the Church the Principality of *Capua*, and some Cities, which he had promis'd, in order to procure his Investiture. *Charles*, on the other hand, sent his High Constable to besiege the Pope in the Castle of *Nocera* ; which put him in such a Passion, that three times a day he excommunicated, curs'd, and anathematiz'd the King's Army, with Bell, Book, and Candles made of Pitch. The Pope was at last freed by the *Genoese*, and went with them by Sea to *Genoa* : Of the seven Cardinals who had been with him in *Nocera*, he caus'd five, (on suspicion of Treason) to be put in Sacks, and thrown over-board into the Sea, and the other two to be beheaded in *Genoa* : and their Bodies, being dried in an Oven, and afterwards reduc'd into Powder, to be put into two Portmantles, which he order'd to be carried before him, with red Caps on them, for a Terror to others. *Charles* was diverted from the War against the Pope by the Death of *Lewis* King of *Hungary*, to whom King * *Mary* his

* *The Hungarians to shew their Respect and Affection to the Memory of the deceased King, in the Person of his Daughter, made a Decree that she should not be called Queen, but King Mary.*

his Daughter having succeeded, some Hungarians, dissatisfied with her Government, calling Charles crown'd King of Hungary; but he enjoy'd it a very short time, having been kill'd a few days after his Coronation, by one of King Mary's Party. 1386.

LADISLAUS succeeded his Father Charles, at the Age of ten Years; of whose Minority, Lewis II. of Anjou made such Advantage, that by the assistance of Clement the Anti-Pope, he made himself master of the whole Kingdom, except Gaeta. But as soon as Ladislaus was capable of heading an Army, he by his own Valour, and the Assistance of Pope Boniface IX. recover'd all he had lost, obliging Lewis to return to France. Ladislaus seeing himself peaceable Possessor of the Kingdom by the departure of Lewis, being of an unquiet Temper, and ambitious of Dominion, resolv'd to make himself master of Rome, on account of some ill Treatment he had receiv'd from Innocent VII. who had succeeded Boniface IX. his great Protector. The greatest part of the Roman Barons join'd with the King, so that Paolo Orsini, a Captain of great Reputation in those days, who had been appointed Governor by the Pope, was quickly forc'd to give up both himself and the City to the King, who enter'd Rome as Lord of it, under a Canopy of Cloth of Gold, carried by eight Roman Barons; and went to the Capitol as in Triumph. But Pope Innocent dying at the same time, Alexander V. who succeeded him, offended at these Proceedings of Ladislaus, solemnly excommunicated and depos'd him, and invited Lewis II. of Anjou to take possession of the Kingdom. That Prince accepting this Invitation, came at the head of an

1400.

an Army, and made himself master of *Rome*. From *Rome* he march'd towards the Kingdom of *Naples*, and encountring *Ladislaus* near *Rocca Secca*, they came to a Battle, which lasted many hours, with great Bravery on both sides; but at last *Lewis* remain'd Conqueror, altho' he could not make any advantage of his Victory, (which would undoubtedly have made him master of the Kingdom) because his Army would not march a foot farther, unless the Pay due to them for some time past, were given them. So that *Lewis* being entirely destitute of Money, was forced to abandon his Undertaking, and in the very height of his Victories to return to *France*, where he soon after died. *Ladislaus* being thus, by *Lewis's* Departure, even above his Hopes, deliver'd from his Troubles, turn'd all his Force against the ecclesiastical State, of which he made himself master with little struggle. From thence he resolv'd to proceed to the State of *Florence*, and so by degrees to subdue all *Italy*. But the *Florentine* Ambassadors, who came to compliment him whilst he stay'd at *Perugia*, suspecting his Design, suborn'd a *Perugian* Physician, with a great Sum of Money, to poison him by means of his Daughter, with whom the King was enamour'd. He died in the 39th Year of his Age.

1413.
Joan II.

LADISLAUS dying without Issue Male, his Sister *Joan*, Widow of the Duke of *Austria*, was proclaim'd Queen by the *Neapolitans*. As this Queen was much given to her Pleasures, she had many Gallants, whose Tyranny being insupportable to the Barons, they persuaded her to marry. She inclining to follow their Counsel, and not to retrench herself of the liberty of intriguing with others, chose for her Husband

James

James Count of *Marcia*, of the Royal Family of *France*, but very remote from the Crown; thinking that she could treat him more as an Underling than she could others, who seem'd to have more Pride and Arrogance; she therefore agreed with his Ambassador, that he should not take the Title of King, but content himself with that of Count, and Governor-General of the Kingdom. But the Barons, who saw plainly the Queen's Aim, got him proclaim'd King at his first arrival; and he finding that the Account he had had of the Queen's dissolute Life was true, caus'd the Count *Pandolfello Alapo*, her favourite Gallant, to be beheaded, and kept her so close, that none had access to her, without having an old *Frenchman* by, whom he placed as a Spy upon her Actions; in the execution of which Office, he was so over and above exact, that the Queen could not retire for the Necessities of Nature without his leave. This severe Usage displeas'd the *Neapolitans*, they therefore oblig'd the King to set her at liberty; which was no sooner done, but she fell in love with *Sergianni Caraccioli*, a Gentleman of no less Beauty than Art, by whose assistance she confin'd the King under a strong Guard in the Palace, and order'd all the *French* to leave the Kingdom in eight days. The King was afterwards set at liberty by the Mediation of Pope *Martin V.* but being stript of all Authority, he chose to return to *France*, where he became a Monk. The Queen being free by his departure, not only gave up her Person, but also the Government of the Kingdom to *Caraccioli*, who abus'd his Power to so great a degree, that some of the Barons of the Kingdom taking Arms, proclaim'd the Duke of *Anjou* King,

King, by the Name of *Lewis III.* and joining with *Sforza*, a valiant Captain Adventurer, who was likewise disoblig'd by *Caraccioli*, they at last laid siege to *Naples*. The Queen finding herself reduced to such Streights, by *Caraccioli's* Advice applied herself to *Alphonso V.* King of *Aragon*, who being adopted by her as her Heir, not only rais'd the Siege of *Naples*, but also recover'd the greater part of the Cities possess'd by *Lewis*. This Danger being over, *Caraccioli*, who was become jealous of *Alphonso*, rais'd Suspicions in the Queen's Mind of him, which *Alphonso* having found out, put him in Prison; but this so displeas'd the Queen, that she secretly invited *Sforza* to *Naples*, with a design to use *Alphonso*, as he had done her Favourite. *Sforza*, upon this Invitation, putting himself at the head of his veteran Troops, who were then at *Benevento*, march'd towards *Naples*, and having defeated *Alphonso's* Army, besieg'd him in *Castel Nuovo*. The Queen being thus free of her Apprehensions from *Alphonso*, by the Advice of *Sforza* and *Caraccioli*, (who had been set at liberty upon the Defeat of *Alphonso's* Army) solemnly revok'd the Adoption made in favour of *Alphonso*, and substituted *Lewis III.* of *Aragon* in his stead. *Alphonso* having Intelligence of this new Adoption, and also that Pope *Martin V.* and *Philip Visconti* Duke of *Milan* had join'd with the Queen, having found means to escape out of the *Castle*, return'd to *Spain*. King *Lewis*, who was of a mild Disposition, continu'd always obedient to the Queen; wherefore *Caraccioli* govern'd absolutely, till the Queen growing old, he gave over the criminal Conversation which he had had with her. By this means the Affection the Queen had for him cool'd, and

his Pride increas'g, the Queen was heard to say, that she would humble him: there needed no more than this, as he had many Enemies, to raise a Conspiracy against him, and in a few days after he was murder'd. The Queen confiscated all his Effects, and granted a full Pardon to all the Conspirators. In the mean time died King *Lewis*, whose Death was soon after follow'd by that of the Queen, who by her Will appointed *René* Duke of *Anjou*, and Count of *Provence*, Brother to King *Lewis* dead without Male Issue, her Heir.

1435.

THE Queen being dead, *Alphonso* King of *Aragon* claim'd the Kingdom in right of Adoption, and *René* by virtue of the Will. From these different Pretensions ensu'd a bloody War, in which *Alphonso* was the Conqueror, and *René* return'd to *France*. Thus ended the Reign of the *Angevins* over the Kingdom of *Puglia*, who from *Charles I.* of *Anjou*, to the Flight of *René* into *France*, had ruled over it an hundred and seventy-seven Years. This is in brief what our Author says concerning the Kings of the House of *Anjou*; to which he adjoins an ample Account of the Laws establish'd by each of them, of the Officers of the Crown, of the Tribunals erected, Churches founded, &c. as also of the famous Men who flourish'd under them, of the Duel between *Charles I.* and *Peter* King of *Aragon*, of the long Schism of the Popes of *Rome* and *Avignon*, &c. After this he gives us an Account of the Ecclesiastical Polity during the Reigns of the *Angevin* Kings.

THE Authority of the Popes, which had hitherto been by all Ranks of People reverenc'd even to a degree of Superstition, from their in-

The Ecclesiastical Polity under the Angevin Kings.

1300.

fatiable Thirst after Power, began now to decline. *Boniface VIII.* treading the footsteps of his Predecessors, rais'd the Pontificate to such a pitch, that being crown'd with a double Crown, and habited with an Imperial Mantle, he would by all be acknowledg'd no less a Monarch in Temporals than in Spirituals; wherefore he took for his Device this Passage of the Scripture, *Ecce duo Gladii hic!* This Pope, as well as his Successors, having conceiv'd such an extravagant Opinion concerning the Pontificate, began to contest with Princes about temporal Power, which gave occasion for a thorough Examination of this matter, which hitherto had been neglected; and Learning beginning about this time to re-flourish among the Laity, some of them disputed the Pope's Authority, shewing, that to him belong'd only the spiritual Power, and that the temporal was proper solely to Princes. To this their Ambition was added the scandalous Lives of most of the Popes, who by some of the Writers of those times are styl'd rather Monsters of Impiety, than Vicars of Christ. *John XXII.* was so bent upon finding out Methods for amassing Riches, and had during his whole Pontificate used such enormous Extortions, that after his Death, an Inventory of his Effects being taken, there was found eighteen Millions of Money in Specie, and seven Millions in Bars, and Gold and Silver Vessels. *Benedict XII.* his Successor, was so intirely taken up in eating and drinking merrily with Whores and Buffoons, that he gave rise to the Saying then made use of in Debauches, in which, to encourage one another to put the Glass about briskly, they were wont to say, *Bibamus Papaliter.* Hence it was, that after

after his Death, which happen'd at *Avignon* in 1342, the following Epitaph was compos'd for him :

*Iste fuit Nero, Laicis mors, vipera Clero ;
Deviis à vero, Cuppa repleta mero.*

CLEMENT VI. besides his being addicted to the same Vices, distinguish'd himself by that famous Bull, in which he commands the Angels without delay to introduce the Souls of those, who in coming to the Jubilee, should die by the way, into the Glory of Paradise *. *Urban VI.* is represented by the Writers of those Times as a Monster of Cruelty. *Theodoric* of *Niem* his Secretary, who was with him when he was besieg'd in *Nocera* by King *Ladislaus*, tells us, that having tortur'd those Cardinals, who advis'd him to come to an Accommodation with that King, whilst they were groaning under the Pains of the Rack, he, without any Concern, walk'd to and fro in the same Room, saying his Office, which he now and then interrupted, to ask Cardinal *Sangro*, (to whom, as being very corpulent, the hanging on the Cord was more grievous) how the Treaty of Peace went on. But notwithstanding the scandalous Lives of the Popes, they were highly favour'd by the *Angevin* Kings, who acknowledg'd that they were indebted to them for their Kingdom, and in their Reigns the Clergy made great Acquisitions; principally under *Joan II.* who in atonement for her dissolute Life, greatly favour'd

* The Words of the Bull are these: Et nihilominus prorsus mandamus Angelis Paradisi, quatenus Animam illius à Purgatorio penitus absolutam in Paradisi gloriam introducant.

your'd the *Dominicans* and *Franciscans*, building them Monasteries and Churches, and endowing with ample Revenues, which were beyond measure increas'd by the *Aragonian* Kings, as we shall see hereafter. But now let us return with our Author to the temporal Polity.

Alphonso
I. of Ara-
gon.

AFTER that *Alphonso* had intirely routed the *Angevin* Party, and to the Kingdom of *Naples* had again re-united that of *Sicily*, (to which he had succeeded in the Year 1416, by the death of his Father) he call'd a general Parliament to meet at *Naples*, in which he declar'd *Ferdinand*, his natural Son, but long before legitimated, his Successor. Amongst the many great Endowments, which adorn'd the Mind of *Alphonso*, the most celebrated was the great Esteem he had as well for military Men, as for Men of Learning. He was a great Admirer of the *Roman* Grandeur, of their magnanimous Undertakings, of their Prudence as well in civil as military Affairs; his greatest Delight was in reading the History of their Times, especially that of *Livy*, for whose Memory he had so great a Veneration, that he obtain'd of the *Venetians* a Bone of his Arm; which, with great Solemnity, he transported from *Padua*, where his Remains were said to lie, to *Naples*. To this Prince is chiefly owing the Restoration of Learning in *Italy*; for the *Turks* having in his time possess'd themselves of *Constantinople*, many great Men who flourish'd in that City, were with honour receiv'd into his Court, from which, polite Literature, and *Greek* Erudition was spread thro' *Italy*. He reform'd the Tribunals that had been erected by former Kings, and created new ones, (of which the Author gives a minute Account) for the right Administration

nistration of Justice. He maintain'd his right to *Ponte-Corvo* and the little Isles in the Sea of *Gaeta* against the *Roman Pontiffs*; increas'd his Kingdom with the Sovereignty of the State of *Piombino*, and with the acquisition of the small Islands of *Castiglione*, *Giglio*, *Pescara*, and *Gavarra*. He died in the 64th year of his Age greatly lamented by all, on account of his singular Virtues, but chiefly for his Liberality and Magnificence. Having had no Children by Queen *Mary*, he, by his Will, appointed *Ferdinand Duke of Calabria* (this was a Title given to the eldest Sons of the Kings of *Naples*) his natural Son, his Successor to the Kingdom of *Naples*; and to the Kingdoms belonging to the Crown of *Aragon* and *Sicily*, *John King of Navarre*. 1458.

No sooner had *Fredinand* mounted the Throne, than the profound Calm, his Father had enjoy'd in the latter years of his Reign, was disturb'd by Storms on every side: The Calamities, that had formerly harass'd that Kingdom, were renew'd; civil Wars and foreign Invasions alternately succeeded each other. *Charles Prince of Viana*, eldest Son of *John King of Navarre*, held a private correspondence with the *Neapolitans*, and endeavour'd to induce them to proclaim him King: The Pope pretended the Kingdom was devolv'd to the Holy See: The Barons having conspir'd, invited to the Crown *John King of Aragon*, grounding their procedure on the pretext of *Naples* having been recover'd from the *French* by the *Aragonian* Power. This Invitation being rejected by him, they had recourse to *John of Anjou* Son of *René*, who laid claim to it in right of his Father: But this Attempt proving vain

also, they enter'd into a new Conspiracy, and uniting their Forces with those of Pope Innocent VIII. carried on a cruel War against *Ferdinand*. But *Alphonso* Duke of *Calabria*, having invaded the State of the Church, and besieg'd *Rome*, where the Pope then was; oblig'd him to enter into a Treaty of Peace, and to use his Authority with the Barons, in order to persuade them to reconcile themselves to the King. *Ferdinand* having thus triumph'd over all his Enemies, reign'd the six last years of his Life in great Tranquility. He died the 25th of *January* in the year 1594.

Alphonso
II.

THE Reign of *Alphonso*, who succeeded his Father *Ferdinand*, was very short; for *Charles* VIII. King of *France* (in whose Person center'd the Pretensions the *Angevins* had had to the Kingdom of *Naples*) entering *Italy*, with a powerful Army to assert his right, *Alphonso* was struck with so great terror, that forgetting the great Glory and Reputation he had formerly acquir'd in the many Wars of *Italy*, he renounc'd the Royal Title and Authority to his Son *Ferdinand*, and retired into *Sicily*, where he died ten Months after.

Ferdinand
II.

Ferdinand, having got his Army together, endeavour'd to oppose the entrance of the *French* into his Kingdom, but in vain; for no sooner was *Charles* arriv'd on the Confines, than a general Insurrection follow'd: wherefore *Ferdinand* not being able to resist this so sudden a shock of his ill Fortune, retir'd with a few of those, who remain'd faithful to him, to the Island of *Ischia*, and being also driven from thence by the *French*, he pass'd over into *Sicily*; there he consulted with his Father *Alphonso*, who was still living, by what means, and by whose assistance,

assistance, he was most likely to recover his lost Kingdom. It was determin'd to have recourse to *Ferdinand* the *Catholick* King of *Spain*, Son of *John* King of *Arragon*, who was Brother to *Alphonso* I. *Ferdinand* immediately sent a strong Army into *Italy*, under the Command of *Gonsalvo Hernandez*, surnam'd the *Great Captain*, who gain'd great Advantages over the *French*, already become odious to the People, on account of their insolent carriage. On the other hand, a powerful League was form'd by the *Italian* Princes, jealous of the too great Power of the *French*, against *Charles*, who upon the first notice of it, abandoning that Kingdom, return'd to *France*. *Ferdinand* did not long enjoy the Kingdom after his Restoration, dying in the Flower of his Age, after having reign'd one year and eight months. He left behind him, not only in his own Kingdom, but throughout *Italy*, the Character of a valiant and prudent Prince. He died without Issue in the 28th year of his Age, and was succeeded by his Uncle *Frederick*; *Frederick* the Kingdom of *Naples* having been possess'd by no less than five Kings within the space of three years, viz. *Ferdinand* I. *Alphonso* his Son, *Charles* VIII. King of *France*, *Ferdinand* II. and *Frederick* his Uncle. Whilst all *Italy* flatter'd itself with the hopes of enjoying a profound and settled Peace, under the Reign of *Frederick*, a wise Prince, and more addicted to Learning than to Arms, a new War unexpectedly broke out. For *Lewis* XII. who succeeded *Charles* VIII. being desirous on one hand to recover the Kingdom of *Naples*, which he deem'd to belong to the Crown of *France**; and on the other, fearing

1496.

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that

* The Kings of *France* pretended that the Kingdom of *Naples* belong'd to them in virtue of a Will made by *Charles* last

that he should be oppos'd by *Ferdinand* King of *Spain*, (who thought that the Kingdom of *Naples* had been unjustly separated from the Crown of *Aragon*, and that his Father *John* ought to have succeeded *Alphonso* II. rather than *Ferdinand*, *Alphonso's* natural Son :) *Lewis*, I say, to avoid this opposition, came to an agreement with *Ferdinand*; the Substance of which was, that they should both attack that Kingdom at the same time, and having subdu'd it, should divide it between them; that the King of *France* should style himself King of *Naples* and *Jerusalem*, and that *Ferdinand* should take the Title of Duke of *Calabria* and *Puglia*. This Agreement was soon after, without much opposition, put in execution, and the unfortunate *Frederick*, finding himself in an instant strip'd of his Kingdom, went into *France*, choosing rather to have recourse to *Lewis* than to *Ferdinand*, against whom he had conceiv'd a mortal hatred. *Lewis* gave him the Dukedom of *Anjou*, together with an annual Revenue of 30,000 Ducats, and propos'd to him his remaining in *France*, to which he agreed. The young Duke of *Calabria*, *Frederick's* Son, surrendred himself to the Great Captain, who, in breach of the solemn Oath he had taken on the consecrated Host, to let him go to his Father in *France*, sent him Prisoner into *Spain*, where he was treated, as to outward appearance, with the Honours due to his Royal Birth; but was in effect no other than a State-Prisoner. *Frederick* being in this manner dispossest, the Kingdom was divided into two Parts,

last Duke of *Anjou*, who dying without Issue, appointed *Lewis* XI. King of *France*, his universal Heir; and by this, as they pretended, transfer'd to them all the Rights and Pre-
 tensions the *Anjevins* had to the Kingdom of *Naples*.

Parts, and govern'd by the Ministers of the two Kings, till Dissensions arising between the Spaniards and French, the whole Kingdom came under the Dominion of Ferdinand: of which Transactions we shall give a farther Account in our next Journal.

A R T I C L E XX.

Catechisme Historique & Dogmatique sur les Contestations, que divellent maintenant l'Eglise, &c. in *Twelves*. à la Haye (Geneva) 1729.

That is,

An Historical and Instructive Catechism of the Controversies, which at present divide the Church; wherein are shewn the Origin and Progress of these Disputes, and such Reflections all along made, as may be a means to inform us on what Side it is that Truth lies. Vol. I. containing Pages 380. in Twelves.

OUR Author very probably gives his History, (for such it is) the Name of a *Catechism*, because it is wrote in the way of Dialogue between Master and Scholar, the one proposing, and the other answering his Questions; and the whole intended Work, (whereof this is the first Volume) is divided into three Sections, of which the first contains the prevailing Controversies from their Origin to the Congregations *de Auxiliis*; the second, those that concern the Subject of the *Formulary*, and other Affairs of *Port-Royal*; and the third, such as relate to the Constitution *Unigenitus*, and

the Events that ensu'd thereupon. In relation to the first of these, our Author having premis'd, of what consequence it is for us to be acquainted with the Controversies in the Church, mentions the several Subjects to which these Controversies relate; such as the Hierarchy or Government of the Church; its Nature and Properties; the Doctrine, the Morality, the Discipline taught and observ'd in it; the Administration of the Sacraments, and the Instruction of Believers; in each of which Points, there are several Persons in the Church, who maintain quite contrary Sentiments. He then proceeds to give us a short historical Account of the rise of these Controversies, and in what Ages of the Church they began first to appear in form.

THE Jesuits were very remarkable Sharers in these Disputes, and therefore our Author having recounted their Origin and vast Increase, gives us a detail of their Opinions, which, according to the common Phrase, are call'd *Molinism*; now the chief Doctrines of *Molinism*, (which Word is borrow'd from the Jesuit *Molina*) are such as relate to *Grace* and *Predestination*: with regard to the *former*, the Jesuits maintain, that Grace is given to all Men, both good and bad; but as the former make a proper use of it, and the other do not, the Difference between those that do good, and those that do evil, arises not from Grace, but from the Will of Man: so that to make Grace efficacious, (which is not so in itself) a Man must comply therewith, and exert his best Abilities. With regard to the *other* Doctrine, they maintain that God predestinates, *i. e.* determines to give eternal Glory to a certain number of Men, because he

fore-

foresees that they will make a good use of Grace ; and to condemn others, because he foresees they will not make that use of it, as to do good, and avoid evil ; but, that in this whole Affair, 'tis purely indifferent to him, who they be that make this good or bad use of it, being only determin'd to reward those that do well, and punish those that do evil. But this, (as he shews) was originally the Doctrine of the *Pelagians*, tho' the Jesuits have in some measure mollified and disguis'd it by their scholastick Terms and Distinctions, contrary to the Sense of Scripture, and the Opinions of the ancient Fathers.

'Twas in opposition to *Luther* and *Calvin*, who advanced quite contrary Opinions, (as our Author tells us) that the Jesuits ran into these dangerous Doctrines, which they afterwards endeavour'd to establish : for in the year 1558, when *Zainez* was *General* of the Society, a Decree pass'd to make Divinity, *i. e.* the Doctrines of Grace and Predestination, more accommodated to the Times. In the Year 1581, when *P. Aquaviva* was *General*, he appointed six Jesuits, out of different Nations, to form a Directory for the Studies of those of their own Order ; and in the Year 1588, was publish'd *Molina's* famous Book, wherein he pretends to reconcile *Free Will* and *Grace*, by a System of strange Subtleties and Distinctions, as our Author afterwards shews, *Seet. 1. Art. 13.*

NAY, such Interest had the Jesuits, and such Favour had their new Doctrine gain'd, that when *Michael Baius*, a learned Doctor of *Lo-vain*, and of great Preferment in the Church, had, according to *St. Austin*, maintain'd the contrary Principles ; *viz.* that Grace was efficacious, and Predestination, in respect of God,

gratuitous ; they procur'd first from Pope *Pius V.* and afterwards from *Gregory XIII.* two several Bulls, condemning these Positions, and obliging *Baius* to recant them, which he accordingly did.

IN the mean time, *Lessius* and *Hamelius*, two Jesuits of *Lovain*, publish'd a System, wherein the great Points of Grace and Free Will, Predestination and Reprobation, were set in a light quite different from the commonly receiv'd Opinions of the Church ; besides some suspicious Passages, which seem'd, in a great measure, to degrade the divine Inspiration of the holy Scriptures. This alarm'd the Faculties of Divinity, both in *Lovain* and *Douay*, so that they drew up Propositions against their Writings, which were first communicated to the Bishops of the *Netherlands*, and afterwards to Pope *Sextus V.* but he, by his Nuncio, gave express Orders to the Bishops, to concern themselves no farther with this Controversy ; pretending that it was *his sole Right and Prerogative, as Successor of St. Peter, to determine all disputed Points in the Christian Doctrine.*

UPON the Publication of *Molina's* Book, (which we mention'd before) not only the *Dominicans* in general, but several Jesuits likewise in *Spain* were very free in their Censures of it ; and, in a short space of time, the Dispute grew so warm, that Cardinal *Quiroga*, Archbishop of *Toledo*, and Grand Inquisitor, thought proper to write to Pope *Clement VIII.* about it ; but he, as *Sextus V.* had done in the *Low Countries*, silenc'd to the Controversy, until it should be decided by his Authority, which our Historian complains of, (and gives several Reasons for it) as a Matter of very pernicious

con-

consequence to the Party that oppos'd *Molina's* Doctrine. It did not however so far intimidate them, but that *Lanuza*, an able Divine of the *Dominican* Order, and at that time Provincial of *Aragon*, presented a Petition to *Philip II.* wherein he remonstrates against the Silence which was impos'd upon them; and supported his Complaints with such good Reasons, that in the Year following, viz. 1598, the King sent some of both Parties to the Pope, who, at first, granted a Relaxation of the Prohibition of Silence; and soon after instituted certain Congregations *de Auxiliis*, as they were call'd, because their business was to examine into the Doctrines of Predestination and Grace, the latter of which was always imputed to the *Succours* and Assistance of God.

HERE our Author gives us a short History of these Congregations, viz. that in the Year 1597 they were first instituted, and under two Popes, *Clement VIII.* and *Paul V.* continu'd for nine Years; that the Questions under their Examination, were chiefly such as related to Grace and Predestination, together with their dependent Doctrines; that the Congregations several times condemn'd *Molina's* Positions, as bordering too near upon *Pelagianism*; but that the Jesuits, by their Management and Artifice, found means to divert *Clement* from coming to a final Decision, until he died: That, upon *Paul* the Fifth's Accession to the Papal Dignity, the Jesuits made fresh Application, and redoubled their Efforts to divert him from coming to a definitive Sentence against them; but that upon the Memorial of *Peter Lambart*, Archbishop of *Armagh* in *Ireland*, the Pope order'd a Re-examination of the Controversy, and came at length

length to a full Resolution to have publish'd a Bull in condemnation of the Jesuits Tenets; but that the Interdict of *Venice*, which happen'd about this time, alter'd the face of things, and gave a new turn to his Thoughts.

THE State of *Venice* had, in the Year 1603, made a Decree under very severe Penalties, that none should pretend to build any more Monasteries or Hospitals without their Permission; and in 1605 they made another, prohibiting their Subjects either to leave by Will, or to sell to any Ecclesiastick, the Perpetuity of any real Estate without their Consent; and had imprison'd some Persons, who had acted contrary to these Decrees. Whereupon the Pope, after some sharp Menaces, which the Senate seem'd to neglect, put the whole State under an *Interdict*, i. e. he prohibited all Ecclesiasticks whatever, to exercise any publick Act of Religion, such as saying Mass, or administering the Sacraments, &c. so long as that Sentence remain'd in force. The Jesuits, to a Man, obey'd the Pope's Injunctions, whereupon they were banish'd the Country; but, by their Obedience, and the Intercession of Cardinal *du Perron*, who was always a great Favourer of their Society, they had the happiness to please his Holiness so, that he dismiss'd the Assembly, telling them that he would publish his Decision when he thought proper; in the mean time, forbidding both Parties to censure or stigmatize one another, and threatening with severe Penalties any one, that should disobey his Orders. Thus ended these famous *Congregations*, without any final Determination of the depending Controversy, but not without some Reproach, (as our Author observes) upon the Pope's Conduct in this Affair.

How-

BE this as it will, 'tis certain, that the suspending of this Decision was receiv'd very differently by the *Dominicans* and *Jesuits*; the latter being extremely pleas'd with it, and the former regretting it much. In a short time, however, the *Dominicans*, by the Order of their General *Xavieres*, presented a Memorial to the Pope, (whereof our Author has given us an Abstract) demanding a Publication of the Decision; but, to prevent the effect of this, *Aquaviva*, the General of the *Jesuits*, publish'd a Decree, permitting, or rather enjoining all under his Jurisdiction to hold the Doctrines of gratuitous Predestination, and efficacious Grace; which they might well enough do by the help of their Doctrines of *intermediate Science*, and *Congruity*, (Terms that our Author explains, p. 376.) nor is it improbable, that the Pope might prompt him to publish this Decree, in order to abate the Odium of the contrary Opinions, and to excuse, in some measure, the Delay of his Determination.

THE second Section treats of what past, from the Conclusion of the Congregations *de Auxiliis*, until the Time of the Constitution *Unigenitus*: And here our Author takes notice, (what was no more than natural to suppose) that, upon the Suspension of the Papal Decision, the Opinions of the *Molinists* gain'd ground apace; and that not only, because they were better accommodated to the Pride and Vanity of Mankind, as leaving the Work of their Sanctification entirely in their own hands; but because the *Dominicans*, (who now went under the Name of *Thomists*) by admitting the others Terms and Distinctions, obscur'd the Truth; and, by treating their Arguments in a dry and spe-

speculative manner, were far from recommending them to the approbation of the public: besides that it was reasonable to suppose, that what the Sovereign Pontiff thought fit to tolerate in the Church, could be no dangerous Errors, but rather matters of a purely indifferent nature. Upon these accounts the Doctrines of the *Molinists* gain'd credit: but it was not long before the Providence of God rais'd up a body of men call'd the *Messieurs* of *Port-Royal*, from a place about six miles distant from *Paris*, where they first set up their habitation, who distinguish'd themselves, not only for their Piety, but their Learning; and made it their business to defend whatever ancient Doctrines the Jesuits thought proper to attack. Here our Author gives us a very particular account of the occasion and first Institution of these *Messieurs* of *Port-Royal*, the Members whereof they were compos'd, the Manner in which they manag'd the Dispute, and with what bravery they maintain'd their ground, until *Jansenius* appear'd in the world, whose History our Author here relates, and gives us an account of his Works, especially what he call'd his *Augustinus*.

HE oppos'd the *Molinists*, and abetted the *Thomists* in most particulars; but there was one Tenet, relating to Angels before their Fall, and Man in his state of Innocence, wherein he differ'd from them. For he maintain'd, that in this Estate, it was the sole Will of the Creature, that determin'd his Fate; whereas they affirm'd that the Creature, in whatever state he was as a Creature, was entirely dependent on his Creator; and that *Adam* even in his state of Innocence, could do no good thing but what was created in him *Efficaciously*: and this difference
the

the Jesuits took care to exaggerate, in order to impair the Credit and Authority of these two Parties, which were both united against them.

No sooner was *Jansenius's* Book publish'd, first at *Lovain*, and then at *Paris*, but the Jesuits, by their Intrigues, prevail'd with the Inquisition of *Rome* to publish a Decree, forbidding the Reading of it, as well as all other Tracts either for or against it; which the University of *Lovain* making some difficulty to receive, provoked Pope *Urban VIII.* to such a degree, that he immediately issued out a Bull, not only enforcing the Constitutions of *Pius V.* *Gregory VIII.* and all others that had prohibited all Disputations concerning the Argument of Grace; but declar'd likewise (and that without examining it) that *the Augustinus of Jansenius contain'd and abetted many Propositions, that, in former Times, were condemn'd*: which the University sent two Deputies to *Rome* to get repeal'd, if possible; but all to no purpose.

In the mean time, the Dispute pass'd from the *Low Countries* into *France*. For when one Mr. *Herbert*, an Eminent Divine in *Paris*, had, at the instigation of Cardinal *Richlieu*, preach'd publicly against *Jansenius's* Book, pretending that he had found out above forty Heresies in it; he was effectually answer'd by the Messieurs of *Port-Royal*, but more particularly by Mr. *Arnauld*, a very pious and learned Member of that Society. And in this situation things continu'd, until the five famous Propositions (which our Author thoroughly examines, and shews wherein their Truth, in some respects, and their Fallacy in others consists) came to make a noise in the world.

THESE Propositions were at first started (but upon what account it is not so well known) by Mr. *Cornet*, Syndic to the Faculty of the *Sorbonne*, and are in substance thus.

1. WHAT Commandments can the most righteous Man perform, even tho' he exerts his utmost Power, when the Grace, that is necessary thereunto, is wanting?

2. IN this state of corrupt Nature, we never resist internal Grace.

3. IN this state of Nature, it is not requir'd, in order to a Man's meriting or demeriting any thing, that he have such a Liberty, as exempts him from the Necessity of willing or doing; but such an *one* only, as exempts him from the contrary.

4. THE *Semi-Pelagians* admit of the Necessity of internal preventing Grace, in order to good Works; and they would be Hereticks, if they said, that this Grace was such, as might be resisted or obey'd by any Man's Will.

5. To say that Jesus Christ died, and shed his Blood for all Mankind, not excepting one single Person, is, to all intents and purposes, talking like a *Semi-Pelagian*.

How some Bishops of *France* sent these Propositions to *Rome*, demanding of *Innocent X.* a peremptory Condemnation of them; while others resented the Appeal, as prejudicial to their Rights, who were the primary and immediate Judges of things of this nature, and represented to the Pope the Irregularity and Inconveniences of such a Proceedure: How the Pope, upon this occasion, behav'd; and, tho' he pretended to examine the Propositions, simply, and in themselves, as not belonging to *Jansenius*; yet publish'd a *Bull* in condemnation of them as such:

How

w this Bull was receiv'd in *France*, and by
 Interest of Cardinal *Mazarin*, who hated the
Jansenists, because they were attach'd to Cardi-
Retz his personal Enemy, prevail'd with the
 King to issue out his *Letters Patents*, command-
 the Bull to be receiv'd thro' the whole King-
 dom: How thereupon a Formulary was drawn
 and every where dispers'd, requiring all
 Ecclesiasticks, both regular and secular, as well
 Persons of all religious Orders, to abjure the
 Propositions, as contain'd in *Jansenius's*
 Book, and then sign that Recantation: How a
 great number of the Clergy, and most of the
 Abbots of *Port-Royal* refus'd to comply with
 Abjuration, upon belief, that the aforesaid
 Propositions were not contain'd in *Jansenius's*
 Book, nor fairly deducible from it, and what
 Sophistry was employ'd to bring them to a
 Compliance: How, when nothing cou'd prevail
 on them, the Jesuits, by all manner of means,
 endeavour'd to make them odious, wrote Books
 against them with opprobrious Titles, repre-
 sented them as tainted with *Calvin's* Principles,
 by the solicitation of the King's Confessor,
 who was a Jesuit, prevail'd with him to enter
 violent Measures against them, wherein
Arnauld, who had so often distinguish'd
 himself by his learned Writings and strenuous
 defence of Truth, bore not the least share;
 he was turn'd out of the Society of the *Sorbonne*,
 pass'd with fundry Persecutions, daily misre-
 presented to the King, and forc'd at last to fly
 to the *Spanish Netherlands*, where he ended
 his days: These, and many more Particulars
 of the like nature, our Author has related at
 length, and imbelish'd his Relations with proper
 Reflections upon every Event. Whether his

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Principles, (for he is certainly a *Jansenist* of the French Communion) be more defensible, than what he impugns, is not our proper Province at this time to examine : This only we may observe, (and with this Observation conclude what we have to say) that however it fare with the Argument of Grace and Predestination, the Infallibility of the Pope can be in no great esteem in that Country, where such things as these are perpetually wrote and said, “ *Maxime funeste*
 “ *matière de Religion, qui livre la foi aux Idées*
 “ *arbitraires d’un homme fragile, qui prétend*
 “ *voir droit de se conduire par son propre mouvement.*
 “ *Maxime bien différente de celle, que le Saint*
 “ *Esprit nous donne, de ne pas obéir à un Ange*
 “ *du Ciel, s’il s’écartoit de la Foi, parce qu’il*
 “ *ne nous est pas permis de rien faire contre la vé-*
 “ *rité, mais seulement pour la vérité. pag. 90.*”
 “ A Maxim of the most fatal consequence to
 “ Religion, as it abandons Faith to the arbi-
 “ trary Ideas of a frail Man, who assumes a
 “ right of governing and conducting himself
 “ by his own Impulse. A Maxim widely diffe-
 “ rent from that which is dictated by the Holy
 “ Spirit, viz. *that an Angel of Heaven is not to*
 “ *be obey’d, whose Commands clash with the*
 “ *Faith*, because we are not allow’d to do any
 “ thing in opposition to Truth, but only for
 “ Truth. pag. 90.”

ARTICLE XXI.

The four first Volumes of the Sermons of Samuel Clarke D. D. late Rector of St. James's, Westminster; with a Preface [of 49 pag.] giving some account of the Life, Writings, and Character of the Author, by Benjamin Lord Bishop of Salisbury. Printed for J. Knapton, 1730.

THE distinguish'd Character, which Dr. Clarke all along had, for the excellency of his Preaching, as well as his extensive Knowledge in most Parts of human Learning; and the great Justice, which the Right Reverend the Bishop of Salisbury has done his Character in that respect, in a Preface before the first Volume of his Sermons, may perhaps excite the Curious to know, both what is contain'd in the Preface itself, and what in the four Volumes of his Sermons, that are already extant.

IN the Preface, after a very short account of his Birth and Parentage, the Bishop tells us, that, upon his Removal from the free School of *Norwich*, to *Caius College* in *Cambridge*, his impatient Thirst after true Knowledge, and his great Capacity both for discovering and improving it, presently began to shew themselves: that from the very first, as it were, he express'd his Disregard to the Philosophy of *Des Cartes*, which was then the establish'd Philosophy of that University, as being nothing but the meer Invention of a luxurious Fancy; and apply'd himself to what was real and substantial, the Study of Sir *Isaac Newton's Principia*: That, before he

was much above twenty Years of Age, he oblig'd the Students with a new Translation, in pure Latin, of Mr. *Robault's* System of Physics, with Notes adapted to the *Newtonian* Philosophy, and which generally speaking, is still the standing Text for *Lectures* in that University: That when he turn'd his Thoughts to the Study of Divinity, and was made Chaplain to Dr. *Moor* then Lord Bishop of *Norwich*, it was not long before he publish'd his three *practical Essays upon Baptism, Confirmation and Repentance*, and another, entitled *Some Reflexions on (a book call'd) Amyntor*, relating to the Primitive Fathers and Canon of the New Testament: That, not long after this, he wrote a Paraphrase upon St. *Matthew's* Gospel; and, in a short time, upon the rest of the *Evangelists*, with a manly Plainness and Perspicuity, together with a few short Notes, where any critical Explanation was necessary: That, when he was call'd to preach the honourable Mr. *Boyle's* Lecture (which was for two years successively) he executed that Trust in such a manner, that he at once surprized and instructed his most understanding Hearers; and laid the Foundations of true Religion too deep and strong, to be shaken either by the Superstitions of some, or the Infidelity of others: That, upon his coming to Town, he refuted Mr. *Dodwell's* Doctrine of the *natural Mortality of the Soul*, but immortaliz'd by Baptism, with such strong Reason and Perspicuity of Expression, as shew'd him far superior in the Argument: That when, upon his being made Chaplain in ordinary to Queen *Anne*, and promoted to the Rectory of *St. James's, Westminster*, he thought it proper to take his Degree of

Doctor

Doctor in Divinity, he handled the Subjects he undertook in such a masterly manner, as if *Academical Exercises* had been his constant Employment; and with such a Fluency and Purity of Expression, as if he had been accustomed to no other Language in Conversation but *Latin*: That, when he wrote his *Scripture-Doctrine of the Trinity*, he took the best method he could not to be misguided; he laid open the New Testament before him; he search'd out every Text, in which any mention was made of the three Persons, or any one of them; he accurately examin'd the meaning of the Words, and, by the best Rules of Grammar and Criticism, endeavour'd to fix plainly what was declared of every Person, and what was not; and, if, after all, he was mistaken, he is but an instance of the insufficiency of human Understanding to attain to a certain Knowledge of such sublime and mysterious Subjects.

THE Bishop takes care to inform us farther, that the greatness of his Genius discover'd itself, not only in the Knowledge of Divinity, but in several Parts of classical and physical Learning, as his new Edition of *Cæsar's Commentaries*, remarkable for its Correctness as well as its Beauty, and the Notes, which shew the great Accuracy of their Author; his twelve Books of *Homer's Ilias*, with an almost new Translation, and Notes; his Translation of Sir *Isaac Newton's Treatise of Opticks* into pure and intelligible *Latin*, which has made it of universal use; and his Vindication* of his Doctrine about the *Velocity* and Force of Bodies in motion, from the Objections of some late Mathematicians, do abundantly

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* This was in a short, plain and masterly Letter, printed in the Transactions of the *Royal Society*, N^o. 401. 1728.

dantly testify: Nay, that he had an Excellency, in a manner peculiar to himself; his method of handling Subjects of a *metaphysical* and abstract Nature, as appears in his Controversy with the learned *Leibnitz*, concerning the difficult and important Subjects of *Liberty* and *Necessity*, which (according to the Bishop's Expression) will remain a lasting Monument of a Genius, which could throw in Light where Darknes used to reign; and force good Sense and plain Words into what was almost the privileg'd place of Obscurity and unintelligible Sounds.

THESE were most of his Works, that were publish'd in his Life-time (for his *Exposition of the Church Catechism*, tho' finish'd for the Press, did not appear till after his Death :) And upon a Review of these, we cannot but give into the Bishop's Observation, viz. " That, if in any
 " one of these many Branches of Knowledge and
 " Learning, he had excell'd only, so much as
 " he did in *all*; this alone would have justly
 " entitl'd him to the Name of a great Man:
 " but there is something so very extraordinary,
 " that the same Person should excel, not only
 " in those parts of Knowledge, which require
 " the strongest Judgment, but in those which
 " want the help of the strongest Memory also;
 " and it is so seldom seen, that one, who is
 " a great Master of *Theology*, is at the same
 " time skilfully fond of all *Critical* and *Classical*
 " Learning, or excellent in the *Physical* or
 " *Mathematical* Studies, or well fram'd for *Me-*
 " *taphysical* and *Abstract* Reasonings; that it
 " ought to be remark'd, in how particular a
 " manner, and to how high a degree, Divinity
 " and Mathematicks, Experimental Philosophy
 " and Classical Learning, Metaphysicks
 " and

“ and critical Skill, all of them (various and
 “ different as they are among themselves) uni-
 “ ted in *Dr. Clarke*.”

These Accomplishments in Nature and Learning, which could not fail of making his Preaching edifying, and his Conversation instructive; added to a Behaviour remarkable for its Innocence and Inoffensiveness, as well as its Exemplariness in all the Duties of a Man and a Christian, made him be sought after by the greatest Lovers of Virtue and Knowledge; made the chief Persons of the Law, the Lord High-Chancellor, the Master of the Rolls, the Lord Chief Baron, and several of his Brethren the learned Judges, shew him particular Marks of their Respect; and (what ought ever to be remember'd) made her present Majesty, from her first Acquaintance with his Character, to the day of his Death, express the high esteem she had of his comprehensive Capacity and useful Learning, by very frequent Conversations with him, upon many of the most important and entertaining points of true Philosophy and real Knowledge. “ Thus adorn'd (says the Bishop) with the
 “ most valuable of all moral and intellectual
 “ Accomplishments, he liv'd in the Esteem of
 “ the Wise, and Good, and Great, and died
 “ [*May, 17. 1729*] sincerely lamented by every
 “ Friend to Learning, Truth, and Virtue.”

VOL. I.

Our Author's first Volume of Sermons treats chiefly of the Attributes of God, which are Subjects the more useful and necessary, not only as they lay a firm Foundation of Religion at first, but because few or none of our Divines, except *Tillotson* and *Charnock* (who can hardly be said

to have done it in the best manner either) have expressly written upon the several Properties of the Divine Nature.

SERMON the first, [*Of Faith in God*, from *Heb. 11. 6.*] teaches us, First, from the various Significations of the Word, the true Nature of Faith, and its absolute Necessity, in order to please God. Then, Secondly, shews us the usual Methods of proving the Existence of God, viz. from the necessary Gradation of Causes, as well as the Order and Beauty of the World, which cannot be ascrib'd to Chance. And so, Thirdly, concludes with an Application, first to Scepticks, and secondly to Believers.

SERMON the second and third, [*Of the Unity of God*, from *Matth. 4. 10.*] First, Prove the Truth of the Doctrine from Scripture and Reason. Secondly, Shew the Extensiveness of the *Worship of God*, viz. to the Affections of our Minds, the Expressions of our Mouths, and the Actions of our Lives. Thirdly, Explain the Nature, Kinds, and Degrees of Idolatry, both in its literal and figurative Sense. And so, Fourthly, conclude with an Observation or two upon the Frequency, as well as Heinousness of the Crime.

SERMON the fourth, [*Of the Eternity of God*, from *Rev. 18.*] First, Sets forth, in general, the several Significations we find in Scripture of the Words *eternal*, *immortal*, and *everlasting*. Secondly, Offers some Observations, deduc'd from Scripture and Reason, both concerning the Nature, Manner, and Proof of the Eternity of God. And then, Thirdly, concludes with some moral and practical Graces, which the Contemplation of this divine Attribute ought to beget in us.

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SERMON the fifth and sixth, [*Of the Spirituality of God, from John 4. 24.*] First, endeavour to explain what we are to understand by that Attribute of the Divine Nature, which we call *Spirituality*; viz. a Removal of all those gross Properties, which constitute the Nature of *Matter*; an Exclusion of all human Shape, or any other Form whatever; an infinite Excellence above human Souls, and all other intellectual Natures; and such an absolute and perfect Spirituality, as admits of none of those Passions and Affections, which are the Properties of embodied Spirits, and can therefore be ascrib'd to him in Scripture, not *litterally*, but *figuratively* only. Secondly, It shews what is the consequent Duty of *worshipping him in Spirit and Truth*, and who are the several Persons, that have all along been guilty of transgressing this Precept.

SERMON the seventh, [*Of the Immutability of God, from Mal. 3. 6.*] First, Explains the Nature of this Divine Attribute, by shewing in what respects he is immutable; viz. of his Essence, his Perfections, his Decrees, his Laws, his Covenants, his Promises, and his Threatnings. Here is a popular Objection of God's *repenting* and *grieving* answer'd. And then, Secondly, It considers what Uses may be made of this Meditation, (such as Security to good Men, and Terror to the wicked, Encouragement to Repentance, and a zealous Perseverance in what is good) in the Government of our Lives and Practice.

SERMON the eighth, [*Of the Omnipresence of God, from 1 Kings 8. 27.*] First, proves from Arguments drawn from Reason, the Truth of the Doctrine itself. Secondly, offers some particular Observations, concerning the Nature and

Circumstances of this divine Attribute; viz. that it was a Point known to the generality of heathen Writers; that it gives us just Apprehensions of the nature of Providence, that it runs no hazard of being polluted by impure Places, and in what sense God is said to be *peculiarly* present in Heaven. And then, Thirdly, Proceeds to shew how our Meditation upon this divine Attribute may be useful to us in influencing our Practice; teaching us the Vanity of Idolatry, the Reasonableness of *private*, as well as *publick* Devotion, and the Immensity of his Power, every where to be relied on by good Men, and fear'd by the bad.

SERMON the ninth and tenth, [*Of the Omnipotence of God, from Psalm 147. 5.*] First, Prove, both from Reason and Scripture, that God must of necessity be *all-powerful*. Secondly, Give some general, tho' imperfect Idea, wherein the Exercise of this Power consists, viz. in the Acts of Creation and Providence, and doing all things without any manner of difficulty. Thirdly, Shew what Particulars are not included in the true Notion, even of Omnipotence itself, such as things that imply a Contradiction, that are *naturally* evil with respect to himself, or *morally* evil with regard to others: And then, Fourthly, draw such Inferences from this Doctrine of the Divine Omnipotence, as may both assist us to make a right Judgment of the Truth or Falshood of several Doctrines, which have sometimes been taught in Divinity; and may tend more immediately to direct and influence our Practice, by begetting Fear and Obedience, Trust and Confidence, Humility and Reverence in us.

SERMON the eleventh, [*Of the Omniscience of God, from Job 37. 16.*] First, Briefly proves, both from Reason and Scripture, that God must of necessity be a Being endued with perfect Knowledge. Secondly, Offers some Observations concerning the particular Nature and Circumstances of this divine Knowledge; wherein the Question is answer'd, *how Fore-knowledge in God can be consistent with liberty of Action in Men?* And then, Thirdly, concludes with some practical Inferences, such as our Obligations to Praise and Thanksgiving; to an holy Conversation, in *private* as well as *publick*; the Folly of Hypocrisy, the Wisdom of depending on Providence, the Impiety of Divinations, and the Injustice of censuring and judging others.

SERMON the twelfth and thirteenth, [*Of the Wisdom of God, from Coll. 2. 3.*] First, shews by some general Arguments drawn from Reason, that God of necessity must be infinitely wise. Secondly, Considers more distinctly the different Manifestations of this divine Wisdom in his Works, in his Government, and in his Laws; where the Order and Beauty of this terrestrial System, the Dispensations of Providence, and the various Ends and Uses of the Gospel are set off with great Elegance. And then, Thirdly, concludes with some short practical Inferences, naturally arising from the Contemplation of this divine Attribute.

SERMON the fourteenth, [*Of the Goodness of God, from Psal. 155. 9.*] First, Shews what Goodness is, and how different in God from what it is in Man. Secondly, Proves, both from Reason and Scripture, that God cannot but be good. Thirdly, Sets forth more particularly in what Instances the Divine Goodness has

has more particularly displayed itself. Fourthly, Considers two great Objections drawn from the Evil which God permits to happen in this Life, and the Punishments which he inflicts in that which is to come. And, Fifthly, Draws some practical Inferences from the whole, such as our Obligation to praise and love God, to hate and repent of Sin, to imitate the divine Goodness, and not presume upon it to our Destruction.

SERMON the fifteenth, [*Of the Patience of God, from Eccl. 8. 11.*] First, Gives us the Character and Description of divine Patience, set forth in many lively Instances of it. Secondly, Represents the ill use that wicked Men are too apt to make of it. And, Thirdly, The Folly and Absurdity of abusing the Patience and Long-suffering of God; because the delay of Punishment makes Sin neither less evil in itself, nor less provoking to God, as it makes the Punishment neither less certain and unavoidable, less severe and intolerable, nor less sudden and instantaneous.

SERMON the sixteenth and seventeenth, [*Of the Justice of God, from Job 34. 10, 11, 12.*] First, Prove, from Reason and Scripture, the Reality of this Attribute in God. Secondly, Explain more particularly wherein the nature of it consists, namely in an *Impartiality*, with regard to Persons, and an *Equity of Distribution*, with regard to things. Thirdly, Consider the Objections arising from particular Cases, (such as the unequal Distribution both of spiritual and temporal Advantages in this Life, &c.) against the general Doctrine of divine Justice. And then, Fourthly, Conclude with such Inferences as these——That the Notion of divine Justice ought to create in us a due Sense and Fear of it;
give

give Comfort to good Men, and Terror to the wicked ; teach us the Heinousness of Sin in general, and the Danger of Tyranny and Oppression.

V O L. II.

THE second Volume comprehends those Duties and Offices, those Affections and Relations between God and us, which are properly the result of the foregoing Attributes.

SERMON the first and second, [*Of glorifying God, from 1 Cor. 10. 31.*] First, State the true Meaning and full Intent of that Phrase, which we so often meet with in Scripture, *the Glory of God* ; as it signifies, first, the Essence, the Person, or the Majesty of God. Secondly, The Manifestation of his Perfections and Attributes in the external Exercise of them towards his Creatures. And from hence, Thirdly, the Return and Acknowledgments which Creatures make again to God, for his Manifestations of his Goodness to them : secondly, explains the chief Instances, wherein we may satisfy this Precept, of *doing all things to the Glory of God* ; and so, thirdly, conclude with Reproofs to the prophane and irreligious, the careless, and negligent, and intemperately zealous ; with Admonitions to all, and Consolations to weak Christians.

SERMON the third, [*Of God's being our Father, from Matt. 23. 9.*] Shews, First, In what Senses, viz. both *natural* and *spiritual*, God usually, in Scripture, is stiled *our Father*. Secondly, What his *Being in Heaven* signifies, viz. the Height and Dignity of his Dominion and Power ; and, secondly, the Manifestation of his Glory and Majesty there. Thirdly, What is meant

meant by our *calling any Man our Father upon Earth*. And, fourthly, why we are forbid to do so, upon account of there being *one, which is our Father in Heaven*.

SERMON the fourth, [*Of our being God's Children, from Rom. 8. 16, 17.*] Explains, First, What is meant by our being *the Children of God, viz.* by Nature and Adoption. Secondly, What is to be understood by our being *stil'd, Heirs of God, and joint Heirs with Christ*. And, Thirdly, How *the Spirit of God beareth witness with our Spirit*, if we be good Christians, that these Characters do truly belong to us; and herein is shewn, first, that the *enthusiastic Imaginations* of some people, are far from being any Testimony of the Spirit of God; secondly, that in the Apostles Days the *miraculous Gifts and Graces of the Spirit* were certainly this Testimony; and thirdly, that in all succeeding Generations, the several Declarations which the Spirit of God has made in the Old and New Testament, compar'd with the Verdict of our Consciences, concerning the Agreeableness of our Actions to these Declarations, are the Testimony of the Spirit *bearing witness with our Spirit, that we are the Children of God*.

SERMON the fifth, [*Of loving God, from Matt. 22. 37, 38.*] First, Explains, the nature of the Duty, *viz.* that it is founded on the divine Attributes; and, in effect, is the same with the Love of Virtue, which corrects the Errors that some men run into, of being too confident, or too diffident of their Love to God. Secondly, Considers the Circumstances requisite to make the Performances of this Duty compleat; such as Sincerity, Chearfulness, Universality, and Perseverance. And so, Thirdly, Observes

Observes the Weight and Importance of it, or for what Reason it is called *the first and great Command*.

SERMON the sixth, [*Of the Fear of God*, from Job 23. 15.] First, Shews what the Fear of God is; next proves it to be the Foundation of Religion; and then explains the great and essential Difference between Religion founded on this Fear, and what atheistical and prophane Men would have to be, *Timorousness of Temper, Superstition, customary Tradition, or political Fiction*.

SERMON the seventh, [*Of the Wisdom of being religious*, from Prov. 9. 10, 11.] First, Observes, that the Practice of Religion is, *in general*, man's truest Wisdom. Secondly, Shews that, *in particular*, it is wise in this respect, as it tends to prolong our Life, and lengthen our Days, and that both in the natural Order of things, and the positive Appointment of Providence. And, Thirdly, Enquires how far the Blessing of a long Life promis'd to Obedience under the Old Testament, is proper to be desir'd by Christians under the Gospel-State.

SERMON the eighth, [*Of imitating God's Holiness*, from 1 Pet. 1. 15, 16.] First, Sets forth, both from Reason and Scripture, the Obligations we are under to imitate the God we worship. Secondly, Considers the true Extent and Limitation of this Duty, as it relates not to the *natural*, but *moral* Attributes of God only, and even in these, to an Imitation, not of *Equality*, but of *Likeness* only. And then, Thirdly, concludes with some Observations relating to moral Virtues, and the Importance of our framing right and worthy Notions of God.

SERMON the ninth and tenth, [*Of God's Love towards Sinners, from Jobn 3. 16.*] Explain, First, in what Sense it is pre-suppos'd in the Text, that without the coming of Christ Men could not but have *perished*. Secondly, in what Sense it is affirm'd, that all who *believe* in him *shall not perish, but have everlasting Life*. Then, Thirdly, evince that this Salvation of Men, by the coming of Christ, is ascrib'd to the antecedent Love of God the Father. And so, Fourthly, conclude with some Observations concerning the Consistency of all *true* Doctrines; the Consistency of Nature and Grace, of the Satisfaction of Christ, with God's free Pardon of Sin; together with our Obligation to have right Notions of the divine Attributes, to love God, and to love one another.

SERMON the 11th, [*Of believing in God, from Rom. 4. 3.*] Considers distinctly, First, Wherein consisted that Faith of *Abraham*, which the Text says *was counted to him for Righteousness*; as first, in believing in the true God; secondly, in manifesting that Belief by Acts of Dependence upon him; and thirdly, in making it a Principle of Obedience and true Holiness. Secondly, What is particularly requir'd of us, when we, in like manner, are commanded to believe in God, *viz.* that we should believe his Existence, his Providence, his Revelations, and obey his righteous Laws.

SERMON the twelfth, [*Of the Grace of God, from Tit. 2. 11, 12.*] first explains the several Acceptations of the Word *Grace*; as that it signifies sometimes Favour or Kindness, sometimes the extraordinary Gifts of the Holy Ghost, sometimes God's extraordinary Assistance to his Servants, sometimes such moral

Duties, as are the Effects of the Motives of the Gospel, sometimes the merciful Acceptance of our Repentance, but in this place the *Gospel itself*. And, Secondly, how this Gospel teaches us, that *denying Ungodliness and worldly Lusts; we should live soberly, righteously, and godly in this present World.*

SERMON thirteenth and fourteenth, [*Of the Grace of God, from Phil. 2. 12, 13.*] First, Reckon up the different Opinions concerning God's Prescience, and the Liberty of Man's Will; the Efficacy of divine Assistance, and the free use of our Faculties, and so states the several Degrees, in which they are to be understood. Secondly, Consider what is meant by *working out our Salvation*; what it is to work it out with *Fear and Trembling*, and why in that manner; what is meant by God's working in us *both to will and to do of his good Pleasure*; and how this Consideration is a Motive to our endeavouring to *work out our own Salvation.*

SERMON the fifteenth, [*Of the Kingdom of God, from Matt. 6. 10.*] First, Explains the several Senses, to which the Phrase of the *Kingdom of God extends*, viz. first the Kingdom of *Nature*, whereby he ruleth with irresistible Power over all things absolutely; secondly, the Kingdom of *Grace*, whereby he reigneth in the Hearts of moral Agents, who obey him willingly; and thirdly, the Kingdom of *Glory*, wherein he shall finally, and for ever, be ador'd by the Saints in Heaven. And then secondly, examines to what particular Sense the Petition in the Text, *thy Kingdom come*, is to be extended, viz. not to the Kingdom of *Nature*, but that of *Grace and Glory.*

SERMON the sixteenth and seventeenth; [*Of the Kingdom of Righteousness, from Matt. 6. 33.*] First, Shew what it is to *seek* it, viz. first to have a just Value and Esteem for it; secondly, to fix our Attention continually upon it; thirdly, to enquire after the means of attaining it; and fourthly, to put those means immediately in execution. Secondly, Explain the manner and degree of the Obligation, express'd by *seeking it first*, which is, first, not delaying or putting it off; secondly, making it our principal and greatest Regard; and thirdly, not suffering any other thing to stand in competition with it. And, Thirdly, Consider the Promise of temporal Rewards annex'd to the Duty, which, generally speaking, is literally verified in this Life; but if not, is either supplied some other way, or amply recompenc'd in the Life to come.

V O L. III.

THE third Volume consists of promiscuous Subjects.

SERMON the first, [*Of the Liberty of moral Agents, from John 8. 32.*] First, Explains the Design and Meaning of our Saviour's whole Discourse, and then draws this Proposition from the Text, *that the Service of God is the most perfect Liberty*; which it illustrates by enumerating several false Notions of Liberty; by answering a common Objection of the Libertine; by describing the real Bondage of Sin; stating the true Liberty of any rational and moral Agent; answering another Objection of the Libertine; and so concluding with some other Senses of *Liberty* and *Bondage*, occurring in
Scrip-

Scripture, such as an Exemption from the Ceremonial Law, the Slavery of Fear and Superstition, &c.

SERMON the second, [*Of the Disposition proper to understand true Religion*, from Dan. 12. 10.] having first premis'd, in what Sense the Words of the Text are to be taken; from thence raises this Proposition—*That a virtuous Disposition of Mind is the best Help, and a vicious Inclination the greatest Hindrance, to a right understanding of the Doctrine of true Religion*; which it illustrates by considering distinctly, first, what there is in the Nature of things themselves; and, secondly, what in the positive Order and Appointment of God that has such a good or evil Aspect this way: and so, with a few short Inferences concludes.

SERMON the third, [*Of Morality's being an Introduction to Christianity*, from John 6. 44.] First, explains what is meant by the Phrase of *coming to Christ*, and what by, *except the Father, which has sent me, draws him*. And thence, Secondly, proves and illustrates this Proposition—*That no Man can become a true Disciple of Christ, who is not affected with a sincere Love of God and Virtue*.

SERMON the fourth, [*Of the Character of a good Man*, from Gen. 18. 19.] First, Exemplifies this Character in the various Stations and Relations of Life; first, as a Magistrate or Governour; secondly, as a Minister or Preacher of the Gospel; thirdly, as a Father or Master of a Family. And then, Secondly, concludes with this Observation, that believing or not believing, is not the bare Assent or Dissent of the Understanding, which it is not in our power to withhold; but in a moral Sense it signifies, *that good or ill Disposition of Mind or Will, by which*

a Man is dispos'd to attend to or neglect, to receive or reject, what, upon due Enquiry, he shall find to be the Will of God.

SERMON the fifth, [*Of the Nature of human Actions, from Luke 11. 35.*] First, Considers the Nature of human Actions, and what Dependence they have upon the Understanding. Secondly, Shews what Power Men have over their own Actions, with regard to the Influence of that Light or Understanding, by which they are directed. Thirdly, Observes of what consequence it is in Matters of Religion, that Men's Understandings be not misguided. And, Fourthly, Infers from the whole; first, that Men of the meanest Capacities may have a clear Understanding in their Christian Duty; secondly, that Reason in Religion ought not to be postpon'd; and thirdly, that there can be no such thing as an *infallible Guide* in Matters of Religion.

SERMON the sixth, [*Of judging of moral Actions, from Luke 6. 14.*] First, Explains the Meaning of the figurative Expressions in the Text. Secondly, Advances this Doctrine—*That by the Actions of a Man's Life, and by no other Mark or Distinction whatever, can, with Certainty, be determin'd what the true Character of any Person is, and by what Principles he is govern'd.* And thence, Thirdly, Distinguishes the Measure and Degree of Malignity of every sort of Error in Matters of Religion.

SERMON the seventh, [*Of the Nature of religious Truths, from 2 Tim. 2. 25.*] Supposes, First, That Truth is something real in itself, and of Importance to Men to seek after. Secondly, That such is the Corruption of Mankind, that there will always be some, who, out of

of Ignorance, Carelessness, Prejudice, or Vice will set themselves to oppose it. Thirdly, Directs us in our Duty, which is to *instruct* such in *Meekness*. And, Fourthly, Inforces the particular Reason, with regard to the Persons to be instructed, *if God peradventure will give them Repentance to the Acknowledgment of the Truth*.

SERMON the eighth, [*Of Christ's calling Sinners to Repentance*, from *Matt. 2. 17.*] First, Makes some general Observations from the particular Expressions made use of in the Text, as first, that Sin is to the Soul what Sicknefs is to the Body; secondly, that Repentance is not a *primary*, but secondary Duty of Religion only; and thirdly, that the hypocritical *Pharisees*, who pretended to be *whole*, are sharply reprov'd in this Answer of our Saviour's. Secondly, Treats at large of the general Duty of Repentance. And thence, Thirdly, Infers that the Confessions, Penances, and Absolutions in the Church of *Rome*, are impertinent and foolish, as the Confessions of Sin, and Professions of Repentance among Christians of all Denominations, not producing a real Amendment, are vain and useless.

SERMON the ninth, [*Of the Excellency of moral Qualifications*, from *Acts 11. 24.*] First, Explains the Terms of the Text, *viz.* what is meant by a *good Man*, and what by being *full of the Holy Ghost*. And thence, Secondly, Infers that, with regard to a Person's moral or religious Character, being a *good Man*, and being *full of the Holy Ghost*, is one and the same thing; even as all moral Virtues, and what the Scripture calls *the Fruits of the Spirit* are so, under different Denominations.

SERMON the tenth and eleventh, [*Of Humility, from Luke 14. 11.*] First, Consider what true Humility is, and that with regard, first, to the Persons towards whom it is exercis'd, whether they be Superiors, Equals, or Inferiors. And, secondly, to the things, wherein those Persons differ severally from each other, such as their civil Stations in Life, their different natural Abilities, or religious Improvements. And then, Secondly, Propose some such Arguments, as the Scripture furnishes us with, *viz.* from the many natural Advantages of Humility, and ill Consequences of Pride; from God's Love of the one, and Hatred of the other; from the Example of God, and of Christ, and of all good Men in Scripture; and from the very Advantages, we seem to have above others, in point of our civil Station, natural Abilities, or religious Improvements.

SERMON the twelfth, [*Of Poverty of Spirit, from Matt. 5. 3.*] First, Explains distinctly the Meaning of the Phrase being *poor in Spirit*. And then, Secondly, Raises some Observations from the Consideration of the Nature of the Virtue here spoken of, and of the Reward annex'd to it; *viz.* first, that Persons of all Ranks and Conditions are oblig'd to this Duty; secondly, that this Declaration is a Matter of Support and Comfort to those that are really poor, and in mean Circumstances; and thirdly, that the Practice of this Virtue is not at all *mercenary*, when founded upon a View to the Happiness of Heaven.

SERMON the thirteenth and fourteenth, [*Of the Virtue of Charity, from 1 Cor. 13. 3.*] First, Explain what this Virtue is, *viz.* universal Love and Good-Will towards Mankind; and what its opposite Vice is, *viz.* a Spirit of Violence and Arbitrariness, the Love of Impiousness

rioufness and Dominion, and a presumptuous hating and ill-treating of each other, upon account of unavoidable Differences in Opinion. Secondly, Consider the excellent Effect, which the general Practice of this Virtue would have in the World, *viz.* the universal spreading of the Gospel of Truth and Peace over all the Nations of the Earth. Thirdly, Take notice of the incredible Mischiefs, arising to Mankind from the want of the Practice of this Virtue; and so conclude with a few short Inferences.

SERMON the fifteenth, [*Of the Nature of relative Duties, from Col. 3. 21, 22, 23.*] First, Takes notice of the several Particulars contain'd in the Text. And then, Secondly, Deduces thence, and illustrates this general Observation. — That the due Performance of the relative Duties of Life, is a principal means of obtaining both the Blessings of the present World, and the Happiness of that which is to come.

SERMON the sixteenth, [*Of the Love of the World, from 1 John 2. 15.*] First, Shews what the Apostle means by *the World*, and *the things in it*, *viz.* the unlawful Desire of Pleasures, of Wealth and Riches, of Dominion and Power. Secondly, What he means by *the Love of the Father*. And, Thirdly, What a powerful Reason against *the Love of the World* is, its being inconsistent with *the Love of God*.

SERMON the seventeenth, [*Of the Folly of mocking at Sin, from Prov. 14. 9.*] Shews, First, Who the Persons are that *make a mock at Sin*, *viz.* first, Atheists and prophane Talkers, who believe no future State; secondly, wicked Livers, tho' they believe a Futurity; and thirdly, Delayers of their Repentance, tho' they are convinc'd of its Necessity. Secondly, What

the Grounds are, upon which Men are tempted to be guilty of this Vice, *viz.* a Disbelief of a future State, of the great Danger of Sin, and a Design of repenting hereafter. And, Thirdly, The Weakness of these Grounds, and consequently the Folly of acting upon them,

V O L. IV.

THE fourth Volume contains such Subjects, as chiefly relate to the Sacraments of the Church of Christ; the true Notion and Constitution of it, and the Qualifications requisite in its Members.

SERMON the first and second [*Of the Faith that is necessary to Baptism, from Mark 16. 16.*] First, Explain what the subject-matter of that Belief is, which our Saviour declares to be so necessary to Salvation. Secondly, Examine what that Act of *Believing*, which is so indispensibly requir'd, implies, *viz.* a firm Persuasion founded upon good Grounds, and productive of suitable Effects. Thirdly, Alledge some Reasons for *Believing*, which in other Cases is a matter of Indifference, in the case of Religion is so highly esteem'd. Fourthly, State the true Notion of Unbelief, as it is a total Rejection of the Gospel without examining it, or a refusing to practise what one professes to believe, and upon what account it is so severely censured in Scripture. And then, Fifthly, with a brief Exhortation to such as call themselves Deists, as well as to Christians in general, concludes.

SERMON the third [*Of the Design of Baptism, from Rom. 6. 3, 4.*] Shows First, That the great End of the Gospel is to bring Men to Amendment and Newness of Life. Secondly, That the Consideration of the Death and Resur-
rection

rection of Christ is a great Argument to promote this End. And Thirdly, That the Design of Baptism in particular is to remind us of this Argument, and perpetually enforce it upon us.

SERMON the fourth [*Of being baptized into any one's Name*, from 1 Cor. i. 13.] First, Explains the meaning of the Phrase. Secondly, Observes, what Effect, the Consideration of our being all baptized into the Name of Christ ought to have upon us. And Thirdly, Shews what that Evil is, which the Apostle sharply reproves under this Question, *Were ye baptiz'd in the Name of Paul?* viz. Such mutual Schisms and Differences, as arose among Christians from their being fond of the Doctrines of Men; either of particular Men, or any number of Men whatever, and what is the only way to remedy it.

SERMON the fifth, sixth, and seventh, [*Of the Nature and Design of the Holy Communion*, from 1 Cor. ii. 25.] Show First, What we are to remember in the Celebration of this Sacrament, and for what end it was instituted. As Secondly, What our *doing this in Remembrance* of Christ imports; viz. first, fixing and imprinting in our Minds, the Remembrance of his Death and Passion, as an effectual Motive to universal Obedience; secondly, making such a Commemoration of his Death, as acknowledges it to be the only Ground of our Hope, and Assurance of Pardon; thirdly, declaring publicly our Faith in him, and endeavouring to perpetuate the Memory of his Love to all Generations; fourthly, returning our most joyful Thanks to God, for sending his Son into the World to redeem Mankind; fifthly, confirming

our Covenant with God, and renewing our Obligations to obey; and sixthly, professing our Communion with one another, and Obligations to mutual Love and Charity.

SERMON the eighth, [*Of the Qualifications necessary for the holy Communion, from 1 Cor. 11. 27.*] Considers First, The Obligation we lie under to perform the Duty enjoyn'd. Secondly, The Benefits we may expect to be partakers of, from our worthy performing it. Thirdly, The Preparation that is necessary in order to a due Performance of it. Fourthly, The Groundlessness of the greatest part of those Reasons, which Men usually alledge for their abstaining from it. And Fifthly, The great and scandalous Corruptions, wherewith the Church of Rome have dishonour'd this solemn Commemoration of our Saviour's Passion.

SERMON the ninth, tenth, and eleventh, [*Of the Catholick Church of Christ, from Heb. 12. 22, 23.*] First, Expose the mistaken Notions of God's Church. Secondly, Consider the several Persons, viz. first, God the Judge of all; secondly, Jesus the Mediator of the new Covenant, (where a Reason is given why the Holy Ghost is omitted) thirdly, *An innumerable Company of Angels*; fourthly, the *Spirits of just Men made perfect*; fifthly, the *general Assembly and Church of the first-born which are written in Heaven*, whom the Apostle, in his Description of the heavenly Jerusalem, supposes to have a Relation to and Communion with each other. And from hence, Thirdly, Deduces the true Scripture-Notion of the *Holy Catholic Church of Christ*, and of that Unity and Communion, which is between the Members of it; and consists in performing all the Offices of Love, Kindness,

ness, and Forbearance, which should be found among Members of one and the same Body.

SERMON the twelfth and thirteenth, [*Of the Number of those that shall be sav'd*, from Rev. 3. 4.] First, Show that the Number shall be few, from several other Passages in Scripture, which are reconcil'd to the Goodness and Mercy of God, and severally expounded. Secondly, Explain what their Qualification is. Thirdly, Describe the Nature of their Reward. And Fourthly, Conclude with the Character and Commendation given of them, wherein is shewn, in what sense they may be said to be worthy.

SERMON the fourteenth, fifteenth, and sixteenth, [*Of the Terms of Salvation*, from Rev. 2. 29.] show, First, That God, the great Creator, and righteous Governour, and merciful Judge of the whole World, offers to all Men the gracious Terms and Possibilities of Salvation. Secondly, That this Offer, tho' graciously made to all, yet, in the Event, becomes effectual to those only who are qualified to receive it. Thirdly, That they, who want the Qualification necessary to receive this Offer, are always severely reprov'd in Scripture, which shews it to be their own fault: and therefore, Fourthly, That all those Passages in Scripture, wherein God is represented as *blinding men's Eyes, closing their Ears, and hardening their Hearts*, must be understood as figurative Expressions, not denoting what he actually effects by his Power, but what by his Providence he wisely permits.

SERMON the seventeenth [*Of true Christian Zeal*, from Rev. 3. 15, 16.] distinguishes true Christian Zeal from that which is false and unchristian, First, By the Object, about which it is employ'd, which is the Search after Truth, and

and the Practice of Right. Secondly, By the Manner and Circumstances, in which it expresses it self, which is in all Meekness and Lowliness of Spirit: And, Thirdly, by the End, to which it is directed, *viz.* the Honour and Glory of God.

THIS is a short Analysis of what is contain'd in the four first Volumes of Dr. *Clarke's* Sermons; and, were we not in danger of being thought too prolix, we might, by several Instances observ'd in the Course of our reading him, verify the Justness of the Character, which the Right Reverend the Bishop of *Salisbury* gives of his Preaching, in the Preface, p. 41. *viz.* "That his Preaching was, what one wou'd
 " naturally expect from a Person of his Critical
 " Genius, and so sedate a Judgement: The
 " Design and Tendency of it was not to move
 " the Passions, nor had he indeed any Talent
 " this way——But then his Sentiments and Ex-
 " pressions were so masterly, his Way of ex-
 " plaining the Phraseology of Scripture, by
 " collecting and comparing together all the
 " parallel Places, truly relating to any Subject,
 " was so extraordinary and convincing, that
 " such a Delight and Satisfaction went along
 " with it, as more than made amends for the
 " want of the other."

ARTICLE XXII.

Vetus *Latium Profanum*, Tomus quartus, in quo agitur de *Veliternis & Coranis*, Auctore *Josepho Rocco Vulpio*, Soc. Jesu Sacerdote. *Patavij* 1727. excudebat *Josephus Cominus*, Superiorum Permissu.

That is,

An Account of the Antiquities of Ancient Latium, Volume the fourth, which treats of Velletri and Cora. By Joseph Rocco Volpi, Jesuit, &c. 4to. Pages 204. with XVI. Copper-Plates.

THIS Work, which has been receiv'd in Italy, with universal Applause, is written by two Authors, viz. the present Cardinal *Corradini*, and *F. Joseph Volpi* a Jesuit. Cardinal *Corradini* publish'd the first Volume in 1704, and the second the Year following, long before his being promoted to the Dignity of Cardinal. But Pope *Clement XI.* having employ'd him, on account of his being, indisputably, the ablest Lawyer in Italy, first to write in favour of the Apostolic See, in the Dispute which arose between that See and the Emperor, and afterwards in political Affairs; he was oblig'd to give over this Work. *Volpi*, a Man well vers'd in Antiquity, undertook to continue it at the Cardinal's request, and in 1726 publish'd the third Volume, and the next year the fourth, with a design to

go on with it till the Work be wholly completed; that is to say, till he shall have given a full and accurate Account of the Antiquities as well sacred as prophane, which are to be found in ancient *Latium*. The Cardinal, in his first Volume, which contains one Book only, treats of ancient *Latium* in general; of its first Inhabitants, of its Kings, Laws, Customs, Feasts, Ceremonies, both sacred and prophane; of the ancient Kalendar, &c. which Accounts are not only highly diverting, but also very useful, and even necessary, for the right understanding of the ancient Authors. In his second Volume, which is divided into two Books, he describes the Antiquities of *Setia*, (now call'd *Sezza*) the Cardinal's own Country, of *Suessa Pometia*, *Apulum*, *Polusca*, *Longula*, and of *Forum Appii*: He gives an account of their Founders, Situation, Strength, and Wars with the *Romans*; of the Temples, *Amphitheatres*, and *Villa's*; of the XXIII Cities, that stood anciently in the *Palatium*, of which Marsh he gives a particular Account, and of the great Works made by the *Romans* to drain it; how often, by whom, and in what manner it was drain'd, &c. Throughout the whole Work he detects and corrects many Errors of *Cluverius*, *Kircher*, and of others who have wrote on this Subject.

* THE third Volume, which is F. *Volpi's* first, contains two Books, and treats of the Cities *Antium*, *Satricum*, *Astura*, *Clostra*, *Norba*, *Signinum*, and *Cisterna*. Amongst other things, he gives a full Account of, and explains the famous Marble Table dug up at *Antium* in 1722, in the first part of which are read the Names of the Servants who belong'd to the Imperial Palace at *Antium*, with their Employments, Names

names of which Employments not being entire,
we occasion'd various Disputes amongst the
learned Antiquarians: for instance, among the
other Employments, there is one that appears
perfect, thus, POR.....ILIC....which
we read, PORTICIS VILLICVS, but
Volpi, PORTANDIS ILICIBVS; for
which Lætion, he gives the following Reason,
which I will set down in the Author's own
words, that the Reader may at the same time
see a Specimen of his Stile. *Hic enimvero,*
si he, si usquam alibi, me concisarum literarum
sententiam affecutum esse in illis interpretandis,
verare non ausim. Conjecturam itaque tantum
ex eo quod notæ illæ vix aliam sententiam,
ad rem sit, conficere posse videantur. Quo-
do autem ad rem esse possit interpretatio nostra,
accipe quisquis hæc legeris. Portandis igitur
tribus præfectus sive præpositus iis notis fortasse
tribebatur, quia non solum servos arboribus por-
andis destinatos in locis præcipue maritimis sæpe
imus apud veteres, sed & Collegia Dendropho-
um, hoc est, arbores portantium, in urbibus ad
re sitis, quæque portu munirentur, fuisse, ex
scriptionibus liquido apparet. Quid mirum ita-
si Antij in urbe olim opulentissima, portu fir-
fimo aucta, atque ad navium commercia maxime
ortuna, inter innumeros Cæsarianorum servo-
m, seu Libertorum greges ac titulos, etiam servus
andis ilicibus, ad naves scilicet construendas
epositus fuisse legatur?

THE other Part of this Table contains a
alendar of the six last Months of the Year.
Volpi publish'd, in 1726, a Dissertation on
s Table, intituled, *Tabula Antiana è ruinis ve-*
is: Antij nuper effossa, interpretatione & notis
strata.

THE

THE fourth Volume of this Work is what I shall now give a more particular Account of. It is divided into two Books; in the first the Author treats of the City and Territory of *Velletri*; in the second, of the City of *Cora* and its Territory.

THE City of *Velletri*, (anciently call'd *Vellitræ*) altho' within the Confines of antient *Latium*, did of old belong to the *Volsci*. Some are of opinion that this City was founded by the *Argonauts*, others say by *Eleëtra* Daughter of *Atlas*, and Mother to *Dardanus*. A moderne Writer ascribes the Origin of this City to *Saturn*. The Grounds for this his Opinion, by him with great Gravity laid down, are very diverting. The Companions of *Saturn*, says he, were call'd *Sagi*, to which Name, if you join the *Hebrew* Word *Ola*, which signifies a House, it will make *Sagiola*; then by changing the Letter *S* into *F*, comes *Fagiola*, which is the Name of a famous Wood near *Velletri*: from whence he concludes, that *Saturn* with his Companions inhabited this Wood, and that consequently the City was built by them. *Auditum admissi risum teneatis Amici*. Our Author not being fond of such Derivations acknowledges, that both as to its Origin and its Founder we are in the dark; and indeed how should it be otherwise since none of the antient Authors make any mention of them? which is a clear Proof of its great Antiquity, since the antient Writers were themselves Strangers to its Origin; for had they known its Founder, he would without any doubt have been mention'd by them, as the Founders of Cities of much less note have been, and the rather, because the *Octavian* Family from which *Augustus* sprung, was originally from *Velletri*. But whoever the Author was,

was, without all doubt, a great and considerable City; as a Proof of which, among many others, F. Volpi brings the Name itself; for the Ancients, says he, gave only to such Cities, as were equal to many, a Name of the plural Number: so the City of *Syracusa* was call'd *Syracusæ*, because that great City was divided into four lesser; viz. *Neapolis*, *Acbradina*, *Tyche*, and *Insula*; from whence it is by Writers call'd *Quadruplices Syracusæ* *. For the same reason, *Athens*, *Pisa*, &c. were used in the plural, and in Times less remote *Venice* was call'd *Venetia*, because it was compos'd of as many small Cities, as there were islands, on which this great one was built. This does not seem to me to agree with what the Author himself says in the eighth Chapter of this Work, where speaking of the Town honour'd by the Ancients with the Name *Uluhræ* in the plural, he says: *Itaque fuerunt Uluhræ Latinorum antiquissimum Oppidum in agro olim Veliterno situm, atque ad ipsas ferme Pomptinas paludes collocatum, unde & corrupti aeris vitio semper laborans jam inde à sui exordio vitari cæpit, & in locorum desertorum exemplum, tanquam omnium desertissimum adduci.* Besides, by this way of Reasoning he might equally prove that *Bovillæ*, *Cannæ*, and other such inconsiderable Places, were once great Cities.

FROM the Origin of the City, the Author passes in his second Chapter to the Wars, which the *Veliterni* for the space of near three hundred Years waged against the *Romans*, till they were entirely subdu'd, by *L. Furius Camillus*, and *C. Mænius Coss.* their Walls levell'd with the Ground, their Senate transfer'd to *Rome*, and their Senators commanded to inhabit the *Transiberin*

* Cic. 6. in Verr.

berin Region, and on pain of a great Fine, not on any pretence whatsoever to repass the *Tiber*: All which Transactions are related at length by *Dionysius Halicarnessensis* and *Livy*. The Author adds, that *Velletri*, as also the other Cities that belong'd to the *Volsi*, became free at the death of the famous *Camilla* their Queen; that they maintain'd their Liberty till they were subdu'd by the *Romans*; and that the Form of their Government was Aristocratical, &c.

IN the third Chapter he shews with what Fidelity and Bravery the *Velitri* assisted the *Romans* in their Wars, more especially in those against *Pyrrhus* King of *Epirus*, and *Hannibal*.

THE fourth Chapter gives us an account of the Temples of *Mars*, *Apollo*, and *Sangus*, all mention'd by ancient Writers. The Author tells us that the *Velitri* offer'd human Sacrifices to their *Apollo*, which he proves from an Urn found there in 1643. This Urn was of Porphyry, of most exquisite Workmanship, and its Cover of the same Marble, which being taken off, the Urn was found to contain Cinders mix'd with Ashes, and some Fragments of a human Body, amongst which was a Piece of a Jaw-Bone, with some small Teeth in it entire, which plainly shew'd that it had been the Body of a Child. There was besides in the Urn two Rings, in the biggest of which was set a *Cornelian*, engrav'd with the Image of *Apollo* leaning upon a Column, and holding in his hand his Lyre. In the lesser was cut the Head of a Child, with curl'd Hair, which the Antiquarians take to be a Mark of Nobility. Near the Urn were found two Glass Vials full of Blood, which was become as hard as a Stone. Both the Urn and Vials were placed on a Stone, which

which serv'd as a Basis, with the following Inscription on it, *APOLLINI SACRVM*; all which things demonstrate it to have been a human Victim, barbarously sacrific'd to *Apollo*. In the same was dug up an earthen Lamp with this Inscription, *COMMVNIS*, which *F. Volpi* imagines to signify, either that it was common to many Sepulchres, or that it burnt with the Oil of the publick; and adds, that this Child was most probably sacrific'd in the Year 262, after the Foundation of *Rome*, in the time of a great Pestilence, which, as *Dionysius* * testifies, almost depopulated that City; it being a Custom among the Ancients, if we give credit to *Paulus Orosius* †, in the time of any publick Calamity, especially of a Plague, to offer human Sacrifices to the Gods; for which Sacrifices they generally chose Children, as being more acceptable to the Gods, on account of their Innocence.

THE Author here gives us a particular Account of the perpetual Lamps: He cannot be persuaded that it is possible they should continue burning for so many Ages; but on the other hand, as he cannot deny but that many have been seen to go out, he is of opinion that these Lamps, having been long before extinct, are rekindled by the Motion which the Air at its first entrance gives to the nitrous and sulphureous Particles, of which the Matter found in these Lamps is compos'd.

As to the God *Sangus*, (who is also call'd *Sancus* and *Sanctus*) some confound him with *Sabus*, the God of the *Sabines*, who from him had their Name; but the following Verses of *Silius*

* L. 7. Antiq. Rom.
N^o III. 1730.

† L. 4. c. 6.
R

Silius Italicus *, who distinguishes *Sabus* from *Sanctus*, clearly shew the Insufficiency of this Opinion.

*Ibant, Et læti pars Sanctum voce caneant
Auctorem Gentis, pars laudes ore ferebant
Sabe, tuas, qui de patris cognomine primus
Dixisti populos magna ditioe Sabinos.*

Silius here speaks of the *Sabines*, who came to the assistance of the *Romans* against *Hannibal*. Now as the *Sabines* acknowledg'd *Hercules* for their Author, it is clear, that *Silius* here by *Sanctus* means *Hercules*. *Propertius* gives us the Reason why he was so call'd in the following Verses †.

*Nunc quoniam manibus purgatum sanxerat Orbem,
Sic Sancum (alijs Codd. Sanctum) Tatij com-
posuere Cures.*

Festus || tells us, that the Ancients sacrific'd to *Hercules*, who is the same as *Sangus*, that they might from him obtain a good Journey; *propter viam fuit sacrificium, quod est proficiscendi causa Herculi aut Sango (alijs Sanco) qui scilicet idem est Deus*. Notwithstanding all this, the *Veliterni* ador'd *Sangus* as being a different God from *Hercules*; for it is clear from *Livy* ‡, that *Sangus* and *Hercules* had each of them their proper Temple. But neither is it probable, say some, that *Sangus*, who was the God of the *Sabines*, should have a Temple in *Velletri*, which was a *Latin City*; the less because in that City there was a Temple dedicated to *Hercules*, who was

in

* L. 8. v. 422.

|| De Verbor. Signif.

† L. 4. Eleg. 10. alijs 9.

‡ Liv. L. 32.

reality the same with *Sangus*, and therefore they are of opinion, that this Passage of *Livy* ought to be read *Templa Apollinis & Saturni*, and not, *Templa Apollinis & Sangi*, it being very likely that in *Velletri*, a *Latin* City, there should be a Temple dedicated to *Saturn*, from whom *Latium* had its Name *his quoniam tutus latuisset in oris*. It is probable that to this God *Sangus* or *Sanctus*, was erected the Statue found many Years ago with this Inscription, S. SANCTO, which some Antiquarians have interpreted thus, SIMONI SANCTO, saying that it was erected by the Emperor *Nero*, to *Simon Magus*.

IN the fifth Chapter, the Author describes the ancient Edifices, the Ruins of which are seen at *Velletri*, and in its Territory ; such are the Amphitheatre, the Villa of *Tarquinius Superbus*, *Servius Eburius*, of the *Emilian* and *Octavian* Families, and of the Emperor *Caius Caligula*, where grew the famous Plantain-tree spoken of by *Pliny* * in the following Words: *Aliud exemplum Caij Principis in Veliterno rure mirati unius arboris tabulata laxisque ramorum trabibus scamna patula, & in ea epulati; cum ipsa par esset umbræ, quindecim in convivarum ac ministerii capaci triclinio: quam cœnam appellavit nidum*. But amongst all the Villa's, that of the Emperor *Tiberius* was the most magnificent, whose Ruins afforded Materials for building the City call'd *Tiberia*, now destroy'd; the same thing happen'd to *Pompey's* Villa near *Alba*, with the Ruins of which was built the present City of *Albano*. The Author after having described these, and many other Monuments of Antiquity, concludes this Chapter with three Verses, which are all that remain of an ancient Comedy, intitled

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* Plin. l. 12. c. 1.

Veliterna, and written by *Sextus Torpilius* a Contemporary of *Terence*.

*Ducit me secum: postquam ad ædem venimus,
Veneratur Deos. Interea aspexit Virginem
Gestantem in capite riculam indutam ostrinam.*

In these Verses of *Torpilius*, we have described the ancient Custom among the Women of *Velletri* of covering their Heads with a Mantle or Veil, which has not been left off by them above thirty Years. For the Word *ricula* is a diminutive of *rica*, which signifies the same as *ricinium* a Woman's Mantle, so call'd *quod a capite in humeros rejiceretur* *, so tenacious are the Women of *Velletri*, as the Author observes, of their ancient Usages and Customs.

THE Sixth Chapter contains several particularities concerning the Magistrates that govern'd the *Roman Colonies*, of which *Velletri* was one; as also concerning the Companies of Artificers, and Colleges of Augurs, which were at *Velletri*; as the Author plainly shews by many ancient Inscriptions.

THE Seventh is wholly taken up in giving a full Account of the *Octavian Family*, of which Family was *Augustus*. He shews that before their migration to *Rome* in the Reign of *Tarquinius Priscus*, fifth King of the *Romans*, they had born the chief Employments in the Republick of *Velletri*; he refutes the Calumnies of *Mark Antony*, of *Cassius Parmensis*, and others, who, thro' Hatred, Envy, and Party, upbraided *Augustus* with the Meanness and Obscurity of his Ancestors, especially on the Mother's side, tho' *Atia* was of a noble Extraction, her

* Var. Lib. 4. de Ling. Lat. & Fest. de verb. signific.

Mother being *Julia*, Daughter of *C. Julius Cæsar*, and her Father *M. Atius Balbus*, whose Family, as the Author shews from several ancient Inscriptions, had long before been one of the most considerable of *Aricia*. *Virgil* * tells us, that the *Atian* Family had its rise from *Atys* the Companion of *Ascanius Iulus*, Son of *Æneas*.

*Alber Atys, genus unde Atii duxere Latini,
Parvus Atys pueroque puer dilectus Iulo.*

IN the two following Chapters, which are the last of this Book, the Author treats of the Towns that were antiently situated in the District of *Velletri*; to wit, *Ulubræ*, a Town that stood near the *Palus Pomptina*, and therefore of a very bad Air from its first Foundation; and so thin of Inhabitants, that it is brought by the antient Writers for an Example of an unhappy, miserable, desolate Place. *Horace* in his Epistle to *Bullatius* then newly return'd from Greece, mentions this Town in the following Lines †.

*Cælum, non animum mutant, qui trans mare currunt,
Strenua nos exercet inertia: navibus atque
Quadrigis petimus bene vivere: quod petis, hic est;
Est Ulubris, animus si Te not deficit æquus.*

Tully ‡ calls the Inhabitants of this Town Frogs, because, like Frogs, they lived in the midst of Marshes. Nor is it ever mention'd, by any of the ancient Writers, but with the utmost Contempt. Nevertheless many are of Opinion, amongst whom is our Author, that *Augustus*

* *Æneid.* lib. 5.

† *Hor. Ep.* 11. lib. 1.

‡ *Cic. Ep. Fam.* lib. 7. Ep. 18.

was brought up in this Town. *Suetonius* * tells us, that he was educated in *avito suburbano prope Velitras*; and that as soon as he spoke, he commanded the Frogs, that were then croaking, to be silent, who from that time (to use *Suetonius*'s own Word) *negantur ibi coaxare*. From this Passage they infer, that *Augustus* was brought up in a Place that abounded with Frogs, and consequently at *Ulubræ*, which was in the Territory of *Velletri*, and being situated in the midst of the *Pomptine Marshes*, must of course have been well stock'd with Frogs. Besides *Ulubræ*, there anciently stood in the District of *Velletri* (or not far distant from it) the Town of *Medullia*, which was made a Roman Colony by *Romulus*, and gave to Rome its third King *Tullus Hostilius*. *Pliny* enumerates it among the 53 Towns of *Latium*, of which he tells us, that in his Time there were not any Remains.

In the second Book, our Author following the Authority of *Julius Solinus*, *Dionysius Halicarnassensis*, and of *Pliny*, tells us that the Town of *Cora* (now *Cori*) was built by *Dardanus* Son of *Coritus* one of the first Kings of *Italy*, and of *Electra* Daughter of *Atlas*; that having been twice destroy'd, it was rebuilt first by *Corax* Brother of *Catillus* and *Tiburtus*, of whom *Virgil* makes mention in the following Verses †:

*Tum gemini Fratres Tiburtia mœnia linquunt,
Fratris Tiburti dictam cognomine gentem;
Et primam ante aciem densa inter tela feruntur,
Catillusque acerque Corax Argiva juventus.*

* *Sueton.* in *Aug.* c. 94.

† *Virg. Æneid.* lib. 7.

It was restor'd the second time by the *Albans*, who are therefore said by *Virgil* to have founded it*.

*Hi tibi Nomentum, Et Gabios, urbemque Fidenam,
Hi Collatinas imponent montibus arces
Laude pudicitiae celebres, addentque superbos
Pometios, Castrumque Inui, Bolamque Coramque.*

Thus speaks *Anchises* in the *Elysian Fields* to his Son *Aeneas* concerning the Kings of *Alba*, when he shews him his Posterity down to *Augustus*. The principal Buildings that were anciently in this Town, and whose Ruins are still extant, were the Temples of *Castor* and *Pollux*, and of *Hercules*: Over the Gate of the Temple of *Hercules*, which Gate is still standing, supported by Pillars of the Doric Order, is the following Inscription:

M. MANLIVS M. F. L. TVRPILIVS L. F. DVOMVIRE
DE SENATVS SENTENTIA
AEDEM FACIENDAM COERAVERVNT EIS-
DEMQUE PROBAVERE.

The Author was the more exact in the copying this Inscription, having carefully read it over several times, because he found it thus differently related by *Gruterus*†.

M. TVRPILIVS M. F. L. TVRPILIVS P. L.
DVOMVIRE DE SENATVS SENTENTIA
AEDEM HERCULI
FACIENDAM COERAVERE IIDEMQUE PRO-
BAVERE.

Some Years ago there was found, in digging, many Pieces of Pillars, Capitals, Heads of

* *Virg. Aeneid. 6.* † *Gruter. Inscip. Tom. 2. Part 2. Pag. 43. ex Edit. Jo. Georg. Grævii, Amstelodami, Anno 1707.*

Statues of exquisite Workmanship, Pyramids and several Statues of Men with long Beards and Wings, which represent the Winds; from whence was confirm'd the ancient Tradition, that there was in this place a Temple dedicated to *Æolus* King of the Winds.

IN the following Chapters, he treats of the Buildings that anciently were at *Cora*; of the Form of Government in that Town, both before and after it was subdu'd by the *Romans*; of their Wars against and in conjunction with the *Romans*; of the Families of *Cora* that flourish'd at *Rome*, viz. the *Oppian*, *Calvian*, *Turpilian*, &c. Amongst other Great Men, he mentions a certain *C. Egnatius Felix*, who, according to the Inscription found upon his Sepulchre, had serv'd in the *Roman Army* Twenty Years, and distinguish'd himself by his Valour; in his Sepulchre were found Bones of an extraordinary size, such as *Virgil* * describes, speaking of the *Roman Soldiers* kill'd at *Philippi*;

—————*Galeas pulsabit inanes,
Grandiaque effossis mirabitur ossa Sepulchris.*

To the Description of *Cora*, *F. Volpi* adds that of *Signia* (now *Segni*) which was built by *Tarquinius Superbus*, and call'd *Signia* because it was first inhabited by his Army *dum hibernaret sub signis*. As this City was founded, and from its very Foundation, inhabited by the *Romans*, it ever remain'd faithful to them. There being very few Monuments of Antiquity in this Place, the Author s very short in his Description of it.

* *Georgic. l. 1. circa finem.*

THE Sixteen Copper-Plates added by the Author to compleat this Volume, represent the principal Antiquities that are to be seen in the Places by him describ'd, and many Medals of the *Octavian*, *Publician*, and *Oppian* Families.

ARTICLE XXIII.

Tabula Chronologica Historiæ *Sinica* connexa cum Cyclo, qui vulgo KIA TSE dicitur. *Romæ*, 1729.

That is,

A Chronological Table of the History of China connected with the Cycle commonly call'd KIA TSE, in Three Sheets.

T *Chu-bi* a Philosopher in great esteem among the *Chinese*, wrote in the 13th Century of our *Æra*, the *Great History of China*, intitled *Kang-mou*. He follow'd in this History, the Chronology of another eminent Philosopher call'd *Sema-wen-Kong*, who flourish'd in the 12th Century, according to our Epoch. 'Tis this Chronology that has of late been digested into a Systematical Table in *China*, by one of the prime Nobility among the *Tartar* Families named *Nien*, who in regard both of his Birth and personal Qualities, has been honour'd with the greatest Employments of the *Chinese* Empire. The Publick is presented with this Table in *European* Characters, which if pronounc'd with the *French* Accent, will

will express the Sound of the *Chinese Words*. It is brought from the great *Chinese Epoch Guei-Lie-Wang*, prior to the Christian *Æra* 424 years, down to the year 1729. The *Chinese Cycle* is placed in the middle of the Table, and represented by a Column extended from top to bottom. As this Cycle is of 60 years, the Column is divided into 60 Parallelograms, each of which is mark'd with two Characters; and because the two first are KIA and TSE, the whole Cycle bears this name. To this Column there answers on each side 20 others of the same Length, and divided likewise into 60 Squares. As to the reading and counting; that Column which is the most distant from the Cycle towards the Reader's right hand, is that from whence he must begin to reckon, for there is placed the Great *Chinese Epoch*. As each Square is a Year, and each Column a Cycle, or the space of 60 years, 'tis an easy matter to measure the distance between the different Events (mention'd in their proper years) or between any of them and the Epoch, by multiplying the number of intermediate Columns by 60, and adding to the product the number of Squares that are between the two Events in their own Columns. As for example, whoever desires to know how many years pass'd from the *Chinese* great Epoch to the *Christian Æra*, will find the intermediate Columns are 6, which multiply'd by 60 produce 360; the Squares between are, in the Column of the great Epoch 7, and in that of the *Æra* of Christ 57; which three Sums of 57, 7, and 360, make 424, the number of years from the great Epoch to the *Christian Æra*. The beginning of each Reign is plac'd in its proper year, and distinguish'd according to the *Chinese* Custom,

Art. 23. HISTORIA LITTERARIA.

241.

Custom, by some Name peculiar to that Reign: the years of every Reign are set down in numbers one after another in the following Squares. Some remarkable Transactions of the *Chinese* Empire are register'd in such Squares, as answer the respective years they happen'd in. Every Column, as has been already said, is divided into 60 Parallelograms, each of which answers in a collateral Line to one of the Parallelograms of the Cycle KIA TSE: from the Characters of which Parallelogram they are denominated; so that each of the Years in every Revolution of 60 (and of course the Transactions of that Year) has its name from the Characters answering it in the Cycle KIA TSE; and the Columns, Cycles, or Revolutions of 60 Years, are distinguish'd from each other by their greater or less distance from the Epoch *Guei-Lei-Wang*. For this Table the Publick is indebted to F. *Foucquet*, a French Jesuit, and Bishop of *Eleutheropolis in partibus*, who has spent a great part of his Life in the Mission of *Cbina*.

A R T I

ARTICLE XXIV.

Philosophiæ Mathematicæ Newtonianæ illustratæ Tomi duo, quorum prior tradit Elementa Matheseos ad comprehendendam demonstrationem hujus Philosophiæ scitu necessaria. Posterior continet, 1. Definitionem & Leges motus generaliores; 2. Leges virium Centripetarum & Theoriam Attractionis, seu Gravitatis Corporum in se mutuo; 3. Mundi Systema, à Georgio Petro Domckio. *Londini*, sumptibus *Tho. Meighan*, Bibliopolæ in Vico *Drury-Lane*, & *Jer. Batley*, sub signo *Columbæ* in Vico *Pater-noster-Row*, 1730. 8vo.

That is,

Sir Isaac Newton's Philosophy explain'd in two Volumes, by George Peter Domckius, &c.

I AM sorry I cannot give a full Account of this Work, for want of room. However, I will not omit to acquaint the Publick, that the Author explains in it the Principles of the incomparable *Sir Isaac Newton's* Philosophy, with such Perspicuity, Clearness and Method, that he lays them open even to an ordinary Capacity. As he has compos'd this Book chiefly for the use of such as have no previous Knowledge of the Mathematics, he begins by the
very

very first Elements of Arithmetic. This Work will be of great use to the Public, especially to those who begin to learn the Mathematics.

ARTICLE XXV.

The Present STATE of LEARNING.

PARIS.

THE ninth Volume of *S. Chrysostom* by *D. Bernard di Montfaucon*, will soon be published, and also *la Bibliothéque de Ciaconius*, with *Mr. Camusat's* Remarks.

IN a short time *Guerin* will publish an Universal History down to the present times by *Mr. Delisle*, in two Volumes in *Twelves*. This Chronological Abridgment bears a good Character.

The Widow *Detaulne* sells *Abregé Chronologique de l'Histoire universelle, Sacrée & Profane*. 'Tis a new Translation, from the last Latin Edition of *F. Petau*, by *M. de Maucroix*, and continu'd down to 1701. Together with a Treatise of Chronology by *Mr. Delisle*, 3 vols. in 12°. 1730.

Jean Francois Joffe sells *l'Histoire de Fleur d'Epine, & les quatre Facardins*. Tales, by Count *Anthony Hamilton*. 2 vol. 12°. 1730.

Extract of a Letter from Paris.

F. *Castel* the Jesuit has abus'd some Members of the Academy of Sciences, in the *Journal of Trevoux*, on occasion of a Review he has made

made of some Pieces, contain'd in Mr. Fontenelle's History of the Academy. The Academy has complain'd thereof to the Cardinal, and the Cardinal to the Duke du Maine; threatening, at the same time, not to permit the Memoirs of *Trevoux* to be sold at *Paris*. He went farther, and exacted a Recantation from the Jesuits, with regard to the Academy of Sciences. This Recantation, which will be a kind of Panegyric on the Academy, will be inserted in the next Journal of *Trevoux*. F. Castel will be no longer concern'd in it, and threatens openly to revenge himself.

RENNES.

Julien Vatar Bookseller, has propos'd to print by Subscription, DICTIONNAIRE FRANCOIS-CELTIQUE, OU FRANCOIS-BRETON; a Work useful to all who are desirous of qualifying themselves for translating the French into Breton, as well as to such as would enquire into the Etymology of many Words, of Surnames and proper Names whether French or Breton. By the R. F. Gregoire de Rostrenen Priest, Capuchin of the Diocess of Quimper.

MONTPELLIER.

Jean Faure Bookseller sells *Traëtatus de Febribus juxta Circulationis leges, ubi rejeëta sanguinis fermentationis & fermentorum suppositione, solidorum Systematis veritas demonstratur in Theoria & in Praxi. Auctore Hugone Courraigne, Universitatis Monspeliensis Medicinæ Vice-Professoris, & ejusdem Urbis Charitatis Medico.* In 12°. 1730.

HAGUE.

HAGUE.

Bibliotheca Hulstiana, sive Catalogus Librorum, quos magno labore, summa cura & maximis sumptibus collegit vir Consularis Samuel Hulsius, &c. quorum Auctio habebitur Hagæ-Comitum in aula magna die 4 Sept. & seq. 1730. in 8vo. tom. 6. vol. 4. This is a Catalogue of one of the finest and largest Libraries that has been seen these many Years. Its being publish'd without those pompous Recommendations, which rather prejudice than promote the Sale of Libraries, will, doubtless, make it the more acceptable to Men of Taste. The First Volume contains the Folio's; the Second, divided into two Parts, the Quarto's; the Third, divided likewise into two, the Octavo's; and the Fourth, divided into three, contains the *Flemish, English and Spanish* Books of all sizes. It will, perhaps, not be disagreeable to the Public to know, that, at the same time, will be sold a Collection of about 11000 Prints of the Old and New Testament in 92 Volumes bound in Past-board. One entire Volume is of the Creation, two of the Holy Family, and Twelve of the Passion. We are assured that this is a Collection of the best Performances of the greatest Artists, both Ancient and Modern.

VENICE.

Opere del Cardinale Pietro Bembo, ora per la prima volta tutte in un corpo unite: Tomo I. contenente l'Istoria Veneziana Latina e Volgare; suntuosa la vita dell' Autore, ed Indici copiosissimi.

mi. In Venezia, presso Francesco Hertzbauzer 1729, in Folio. This is only the first Volume of Cardinal Bembo's Works, containing nothing but his History of the Republic of Venice from the Year 1487, where Sabellicus finish'd his, to the Election of Pope Leo X. in March 1513. The Latin and Italian are in two Columns. There is prefix'd to the History a curious Preface concerning several Particularities, which relate to it; preceded by an Account of the different Editions both Latin and Italian. Likewise the Life of the Author, which Signior Apostolo Zeno believes to have been wrote by Carlo Gualteruzzi a great Friend of the Cardinal's; and some other Prolegomena's of less Importance: and concludes with two copious Index's, the one in Latin, the other in Italian. The three other Volumes will contain his Works both Prose and Poetical, his Familiar Epistles, &c. This beautiful Edition is dedicated to Cavalier Pietro Paolo Marcolicin, a Noble Venetian.

S. Aurelii Augustini, Hipponensis Episcopi, Opera omnia, post Lovaniensium Theologorum recensione castigata, denuo ad Manuscriptos Codices Gallicanos, Vaticanos, Anglicanos, Belgicos, &c. necnon ad Editiones præstantiores & castigatiores; Opera & Studio Monachorum Ordinis Sancti Benedicti è Congregatione Sancti Mauri. Venetiis. excudebat Jo. Bapt. Albrizzi, 1729. 11 vol. fol.

JACOBI Sirmondi, Societatis Jesu Presbyteri, Opera varia, nunc primum collecta, ex ipsius Schedis emendatiora, Notis posthumis, Epistolis, & Opusculis aliquibus auctiora. Accedunt S. Theodori Studitæ Epistolæ, aliaque Scripta Dogmatica, nunquam antea Græcè vulgata, pleraque Sirmondo

Sirmondo Interprete. Venetiis è Typographia Bartholomæi Javarina, 1728. Five Vol. Folio. We shall not take up the Reader's time in giving him an Account of the different Pieces contain'd in this fine Collection, since Extracts thereof are already publish'd, both in the *Journal des Savans* of *Paris* January 1697. and in *l'Histoire des Ouvrages des Savans*, for the Month of *May* of the same Year. But a Circumstance we must not omit, is, that this Edition is very little inferior to that printed at *Paris* in the Royal Printing-House in 1696; and 'tis certain that when they are compared, 'twill appear, that of late, our Printers pique themselves upon publishing beautiful and correct Editions.

Opere di Monsignor Giovanni della Casa. Edizione Veneta Novissima, con Giunte dello stesso Autore, e di Scritture Soura le Medesime, oltre a quelle dell' Edizione Fiorentina del 1707 in Venezia. Appresso Angiolo Pasinello 1728, 3 Vol. Quarto. This Edition is as beautiful as the three former.

M I L A N.

Signior *Argelati*, well known in the Commonwealth of Learning, is going to publish a new and very correct Edition of the following Book. *Imperatorum Romanorum Numismata a POMPEIO MAGNO ad HERACLIVM ab ADOLFO OCCONE olim congesta; Augustorum Iconibus, perpetuis Historico-Chronologicis Notis, pluribusque Additamentis jam illustrata, a FRANCISCO MEDIOBARBO BIRAGO S. R. I. Comite, & Regiæ Civitatis Papiæ Decurione; nunc vero ab*
 N° III. 1730. S in-

innumeris mendis expurgata, ac Sacræ Cæsareæ & Reg. Catholicæ Majestati invictissimi, &c. Caroli VI. Rom. Imp. &c. exhibita; Additionibus usque hac desideratis, Criticisque Observationibus exornata. In Folio magno & majori.

Signior Argelati gives us a particular Account of this new Edition in his Preface thereto, which he has sent us printed off. In this Preface he acquaints us, that his first Design was to publish some Performance of his own on Medals; but that by perusing the Works of Augustinus, Goltzius, Occo, Panvinius, Mediobarbus, &c. he was fully convinc'd that scarce any thing worth knowing cou'd be added to the learned Labours of those Great Men, especially of Count Mediobarbus; who, to use the Author's Expression, *thesaurum in sua collectione nobis exposuit*. He therefore, on second thoughts, apply'd himself with great care to correct and reprint, with some Additions and Critical Observations, this learned Man's great Work, which was become very scarce. After this Signior Argelati tells us the great pains he has been at, to correct the Typographical Errors, which in the former Edition are so numerous, that notwithstanding Mediobarbus himself, and afterwards his Son made great Corrections; yet many escaped them, which he has carefully avoided in this Edition. He has also inserted in their proper Places several Medals, whereof some had been added by the Author in the End of the Work; and others in the Margin by his Son, who intended to have publish'd a new Edition of his Father's Work, enlarg'd with several Medals by him omitted, but dy'd without compleating his Design: However his Manuscripts, which are lodg'd in Count Pertusati's

sati's Library in *Milan*, have been very serviceable to the Editor, as he acknowledges in his Preface. But what chiefly inhances the merit of this Edition, is, that many Mistakes in Chronology, which the Author often fell into, have been carefully corrected by *Signior Francesco Biacca*, who is look'd upon to be the most Skilful of *Italy*, in that particular Branch of Learning. Besides the Errors in Chronology, *Mediobarbus* committed some others; a Circumstance not be much wonder'd at in so large an Undertaking, such as mistaking the Names of the Consuls; ascribing the Medals of one Emperor to another; and sometimes, giving credit to supposititious ones. These Mistakes have likewise been rectified by the abovemention'd *Signior Francesco Biacca*. The Medals are engrav'd by *Giuseppe Pini*, Engraver to the Duke of *Parma*, whom *Signior Argelati* equals to the famous *Picart*.

C A T A.

*Des Livres nouveaux que NICOLAS PREVOST & Comp.
Libraires vis-à-vis Southampton-Street in the Strand,
ont reçû des Pays Etrangers pendant le Cours du mois
de Juillet 1730.*

DEfensio Declarationis celeberrimæ, quam de Potestate Ecclesiastica fanxit Clerus Gallicanus xix Martii 1682. ab Jacobo Benigno Bossuet, nunc primum in Lucem edita, summoque Studio ad fidem Autographi Codicis exacta, 2 vol. 4to. *Luxemburgii (Geneva) 1730.*

Opere del Cardinale Pietro Bembo, ora per la prima volta tutte in un Corpo unite, Tomo primo, contenente l'Istoria Veneziana Latina è volgare, giuntovi la Vita dell' Autore, fol. in Venezia, presso Francesco Hertzhauser, 1729.

Jacobi Sirmondi Soc. Jesu Presb. Opera varia, nunc primum collecta, ex ipsius Schedis emendatiora, accedunt S. Theodori Studitæ Epistolæ, aliaque Scripta Dogmatica, nunquam antea Græcè vulgata, pleraque Sirmondo Interprete, 5 vol. fol. *Venetii è Typographia Barth. Javarina, 1728.*

Petri Gassendi Dinienfis Ecclesiæ Præpositi & in Academia Parisiensi Matheseos Regii Professoris Opera omnia, curante Nicolao Averario, Avocato Florentino, 6 vol. fol. *Florentia 1727.*

Francisci Fabricii Fides Christiana Patriarcharum ac Prophetarum, exhibita Dissertationibus novem Philologico-Exegeticis ad selectos Textus Vet. & Novi Testamenti, 4to. *Lugd. Bat. 1730.*

Institutiones Theologiæ Typicæ, Emblematicæ & Propheticæ, in usum Auditorii Domestici conscriptæ, ac publici Juris factæ à Johan. Vanden Honert, T. H. Filio. Accedit ejus Oratio de Divinis Nuptiis, sive de Jesu Christi & Ecclesiæ Matrimonio, 4to. *Lugd. Bat. 1730.*

Traduction du Bref de nôtre S. P. le Pape Benoit XIII. à M. Languet, Evêque de Soissons, au Sujet de son Livre, contenant la Vie de Marguerite Marie Alacoque, avec un grand nombre de Notes curieuses, 4to. à Nancy 1730.

La Religion Protestante, une voye sûre au Salut, par Mr. Chillingworth, Chancelier de l'Eglise de Salisbury, ou l'on a joint des Dissertations de M. J. Hales, Chanoine de Windsor; & les Vies de ces deux Auteurs; traduit de l'Anglois, par M. Parrain de Durette, 3 vol. 12°. Amsterdam 1730.

Etat present de la Republique des Provinces Unies, & des Pays qui en dependent, par M. Fr. Michel Janiçon, 12°. Tome 2d. à la Haye 1730.

Examen

Examen de la Maniere de Precher, des Protestants François, & du Culte exterieur de leur Sainte Religion, 8vo. Amsterdam 1730.

Parthenologia Historico-Medica, hoc est, Virginitatis Consideratio, qua ad eam pertinentes Pubertas & Menstruatio, cum ipsarum Maturitate; item varia de insolitis Mensium Viis atque dubiis Virginitatis Signis, &c. Autore D. Martino Schurigio, 4to. *Dresda & Lipsia 1729.*

Muliebria Historico-Medica, hoc est Partium Genitalium Muliebrium Consideratio Physico-Medico-Forensis, &c. Autore D. Martino Schurigio, 4to. *ibid. 1729.*

M. Christ. Andr. Buttneri Norimbergenfis Emendationes Intellectionum per Logicam strictè sic dictam, criticam insuper Hermeneuticam & Methodologiam tentatæ & susceptæ, 8vo. *Hala 1730.*

Compendiosum Lexicon Latino-Turcico-Germanicum in quo non solum Voces & Phrasæ usitatæ continentur, sed etiam illarum Lectio, adjectis ubique Observationibus variis, ad Statum Ecclesiasticum, Politicum, & Militarem pertinentibus; cum Præfatione de Lingua & Litteratura Turcarum, corruptisque vulgari Pronunciatione, Nominibus Ministrorum Aulae Turcicæ; accessit triplex Index, ac Grammatica Turcica. Opera ac Studio Joan. Christiani Clodii, 3 vol. 8vo. *Lipsia 1730.*

Frider. Esaiæ Pufendorffii de Privilegiis, speciatim de Jure de non adpellando Libellus, 8vo. *Hanoveræ 1730.*

Petr. Frid. Arpi Jeri Feriæ Æstivales, sive Scriptorum suorum Historia, Liber singularis, 8vo. *Hamburgii 1726.*

Jo. Alberti Fabricii Conspectus Thesauri Litterarii Italiæ, subjuncto Peplo Italiæ Jo. Matthæi Toscani, 8vo. *Hamburgi 1730.*

Jo. Andr. Schmidii Historia Festorum & Dominicarum denuo revisa atque aucta, 8vo. *Helmstadii 1729.*

Pontificiale Romanum Clementis VIII. & Urbani VIII. Auctoritate recognitum, nunc denuo Cura Annibalis S. Clementis Presb. Card. Albani, fig. *Roma ex Typographia Vaticana 1726.*

Nicolai Parthenii Naumachia, seu de Bello Navali Libri V. & Opera omnia Poetica, 3 vol. 4to. *Neapoli 1715.*

Codex Diplomatico-Historico-Epistolaris, &c. prodeunt nunc omnia primum tum junctim cum reliquis Thesauri Anecdotorum novissimi Tomis, quorum hic sextus est, tum etiam separatim ex diversarum Bibliothecarum MSS. Codd. & Archivorum Membranis. Opera & Studio RR. PP. Bernardi Pez, & Philiberti Hueber, fol. *Augustæ Vind. 1729.*

Vetus Latium Profanum, Tomus quartus, in quo agitur de Veliternis & Coranis, Autore Josepho Vulpio, Soc. Jesu, 4to. *Patavii, apud Joseph. Cominum 1727.*

Philippi

CATALOGUE:

Philippi Brietii Soc. Jesu Annales Mundi, sive Chronicon Universale, ab Creatione Mundi ad Anno 1714, 8 vol. 8vo. Vienna Austria 1727.

Jo. Gottl. Heinecci Jurisconsulti Antiquitatum Romanarum Jurisprudentiam illustrantium Syntagma, secundum Ordinem Institutionum Justiniani digestum. Editio tertia auctior & emendatior, 2 vol. 8vo. Argentorati 1730.

Histoire de l'Academie Royale des Sciences pour l'Année 1723, avec les Memoires, &c. 2 vol. 12°. Amst. 1730.

Esame e Difesa del Decreto pubblicato in pudiceri' da Monsignor Carlo Tomaso di Tournon, da Fra Luigi Maria Lucino, 4to. in Roma nella Stamperia Vaticana 1728.

De Corpì Marini, che su' Monti si trovano; della loro Origine, e dello Stato del Mondo avanti il Diluvio, nel Diluvio, e dopo il Diluvio: Lettere Critiche di Antonio Valisneri, &c. Seconda Edizione con nuove giunte, Annotazioni, e Raccolta d'Osservazioni spettanti all' Historia Medica, e Naturale, 4to. in Venezia 1728.

De Luminis Affectionibus Specimen Physico-Mathematicum Joh. Rizzetti Lib. II. 8vo. Venetiis 1727.

Memoires de M. du Gué-Trouin, Chef d'Escadre des Armées de S. M. T. C. & Grand-Croix de l'Ordre Militaire de S. Louis, 8vo. Amst. 1730.

Le Paradis perdu, Poème Heroïque de Milton, traduit de l'Anglois conformement à l'Original, avec les Remarques de M. Addison, une Dissertation critique de M. Constanin de Magny, & la Chute de l'Homme, Poème François, par M. Durand, 3 vol. 12°. à la Haye 1730.

D. Martini Gurischii Tractatus Historico-Medicus de Chilo Humano, sive Succo Hominis Nutritio, quo Appetitus nimii & Voracitatis, Rerum haud Esculentarum Concupiscentiæ, Nauseæ & Inediæ diuturnæ, Cultrivororum, Vittrivororum, Venenivororum & Pyrophagorum Exempla recensentur, Farrago Rerum P. N. in Ventriculo & Intestinis latitantium aut Vomitu rejectarum suppeditatur, Homeræ Resolutio Chymica, cum Usu Medico & Magico ostenditur, Annexis Quæstionibus Medico-Forensibus, 4to. Lipsia 1730.

Abregé du Traité de M. du Moulin qui a pour Titre, de la Paix de l'Ame, & du contentement d'Esprit, fait en Style de Maximes, propres à engager le Lecteur à faire des Reflexions & à tirer des Consequences, par J. S. Sertoris, 12°. à Geneve 1729.

Sam. de Cocceii, Hen. Fil. Jus Civile Controversum, &c. Opus ad Illustrationem Compendii Lauterbachiani, Editio altera, multis Quæstionibus aucta, 2 vol. 4to. Francofurti 1729.

Printed
street

HISTORIA LITTERARIA:

OR, AN

EXACT AND EARLY ACCOUNT

OF THE MOST

VALUABLE BOOKS

Published in the several Parts of
EUROPE.

*Floriferis ut apes in saltibus omnia libant,
Omnia nos itidem.*————— Lucret.

NUMBER IV.



LONDON:

Printed for N. PREVOST, over-against Southampton-
street, in the Strand; and E. SYMON, in Cornhill.

M.DCC.XXX.

(Price One Shilling.)

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HISTORIA LITTERARIA.

ARTICLE XXVI.

Dell' Istoria Civile del Regno di *Napoli*, &c.

That is,

The Civil History of the Kingdom of Naples, in XL. Books, written by PIETRO GIANNONE, &c. Tom. IV. containing the Polity of the Kingdom under the Austrians.

THIS Volume, which is the last, contains the History of the Civil Government of *Naples* under the *Austrians* from *Charles V.* down to the Reign of the present Emperor *Charles VI.* Our Author first acquaints us, how that Kingdom, after having been for some time govern'd with different Polity by the Ministers of two different Princes, to wit, *Ferdinand the Catholic*, and *Lewis XII. King of France*, fell at last wholly under the Dominion of the former. One of the chief Articles of the League, concluded by these two Potentates against *Frederic*, was, as we mention'd in our last Journal, that the Kingdom of *Naples* should be divided between them, that *Terra di Lavoro* and *Apruzzo* should belong to *Lewis*, and *Puglia* with *Calabria* to *Ferdinand*.

Nº IV. 1739.

T

But

But besides these, there were other Provinces not mention'd in the Agreement, viz. *Capitanata, Val-di Benevento, Basilicata, &c.* which Provinces each of them laid claim to, as being comprehended in his share. This occasion'd a War between these two haughty Nations, in which tho' the *French* at first had somewhat the better, they were nevertheless by the *Great Captain*, after he had broke their fury, easily beaten out of the Kingdom, which was enjoy'd by *Ferdinand*, without the least disturbance till his Death. As *Ferdinand* died without Issue-male, he was succeeded both in his *Spanish* and *Italian* Dominions by *Charles* Duke of *Austria* his Nephew, who soon after at the Death of *Maximilian* his Grandfather, was also chosen Emperor. This over-grown Power of *Charles* rais'd a great Jealousy not only in *Francis I.* King of *France*, but also in *Clement VII.* then Pope, and the other *Italian* Princes; who therefore on the 17th of *May* 1526, concluded a League against him, which they styl'd *the most holy League*. As to the Kingdom of *Naples*, it was stipulated by the Allies, that they should with all their forces attack it both by Sea and Land, and when recover'd from *Charles*, the Pope should invest in it whom he pleas'd; but in a separate Article it was afterwards added, that he should not dispose of it without the Approbation of the whole League. Matters being thus settled, the Pope without Delay sent the *Comte de Vaudemont*, who pretended to be the lawful Heir of the *Angevin* Family, with twenty four Gallies to shew himself before *Naples*, thinking that by this means he might stir up against the Emperor the *Angevin* Faction in that City; but this Expedition was made abortive by the Care and Vigilance of

Don

Don Carlo di Lanoja then Viceroy. On the other hand, the Emperor provok'd at this proceeding of the Pope, sent *Charles* Duke of *Bourbon* at the head of a powerful Army, to invade his Dominions on one side, whilst the Viceroy *Lanoja* should attack them on the other. *Lanoja* was vigorously oppos'd by the Pope's Forces, but the Approach of *Bourbon's* Army, which was said to be mostly compos'd of *Lutherans*, struck him with such a Terrour, that forgetting his Allies he concluded, tho' upon very hard Conditions, a separate Peace with *Charles*. However this Peace was not made in time to prevent the pillage of *Rome*, and the imprisoning of *Clement*; for neither *Lanojann* or *Bourbon* himself could prevail upon the Army to march back without making a visit to *Rome*, where they were in hopes of making up with a rich Booty, the Arrears due to them from the Emperor. The News of the taking of *Rome*, and the imprisonment of the Pope having been carried to *Charles*, while the Court was in great Rejoicings on account of the Birth of Prince *Philip* his eldest Son, he immediately in sign of his great Concern, appear'd in deep Mourning, suspended all further Demonstrations of Joy, caus'd Prayers to be said, and Processions to be made for the Pope's Deliverance, who in the mean time was by his Orders kept a close Prisoner in the Castle of *S. Angelo*, under the Custody of one *Alarcone* a proud Spanish Officer; neither did *Charles* allow him his Liberty till he had paid, (and that after seven Months Confinement) an immense Sum of Money for his Ransom, and given his two Nephews as Pledges for the performance of other Articles. This Treatment of the Pope was highly resented, not only by the Princes of the

Rome taken by the Duke of Bourbon.
1527.

Naples
besieg'd.

The Siege
rais'd, and
a general
Peace con-
cluded.

League, but likewise by *Henry VIII.* King of *England*, the *Swiss* and the *Florentines*; who all conspiring to revenge the Outrages done to the Pope, and to curb the Emperor's too great Power, rais'd a strong Army, which under the Command of *Odett de Foix Lautree*, a famous Captain, after having made considerable progress in the *Milanesè*, enter'd the Kingdom of *Naples*, took a great many strong Places, and laid siege to the Capital City itself. But the Affairs of the League receiv'd the first Shock, when *Andrea Doria* the Admiral, leaving the *French* Side, went over to the Emperor, being dissatisfied that the King of *France* had refus'd to confer upon him the Government of his native City *Genoa*, and to restore to the *Genoesè*, *Savona*. *Doria's* leaving the *French* Side was the Occasion that the City of *Naples* could not be cut off of their Communication by Sea. The Plague also began to reign in the Army, during this long Siege, which destroy'd the greatest part of it, with the General himself. Upon which the Remains of the Army were with their Officers made Prisoners, and the Princes of the League oblig'd to abandon the Enterprize. A general Peace was concluded soon after, in which amongst other things it was stipulated by the contending Powers, that the King of *France* should renounce his Pretensions to the Kingdom of *Naples*, and the Pope should have for Acknowledgment, in lieu of seven thousand Ducats formerly paid him; a white Horse to be presented yearly on *St. Peter's* Day by *Charles* and his Successors, as Kings of *Naples* and Feudatories of the Apostolick See.

CHARLES

CHARLES seeing himself thus in possession of *Naples* without any Competitor, introduc'd by degrees the *Spanish* Form of Government, and even attempted to set up a Court of Judicature after the Model of the *Spanish Inquisition*, the very Name of which was terrible to every one, and had been always vigorously oppos'd by the *Neapolitans*. And in effect, says our Author, this *Inquisition* is a very cruel Constitution, whereby the Life, Estate, and good Name of every Subject, is put into the hands of unmerciful Priests, whose chief Glory it is to be inhuman and rigorous in their Proceedings, and who have a power to take up and punish any person upon suspicion only; and tho' a Man is wrongfully accus'd, he is not to know either his Accuser or Crime; nay, tho' he makes his Innocence appear, yet he seldom escapes without Punishment. The Emperor charg'd *Pedro di Toledo*, then Viceroy, to try if he could by fair means establish in *Naples* this Tribunal; but the *Neapolitans* were no sooner acquainted with his Design, than taking up arms, they enter'd into an Association (which they call'd the *Union*) whereby they engag'd themselves to oppose with all their might the *Inquisition*, to obey no longer the Viceroy, to stand by one another, and lastly to send Embassadors to *Charles*, who should solemnly protest, that they had no other aim by so doing, but the Glory of God, his Grandeur, and the Peace of their native Country. The Embassadors were receiv'd more kindly by the Emperor than they expected, who immediately dispatch'd an Order to the Viceroy to desist from pressing the *Inquisition* upon the *Neapolitans*, and to publish a general Pardon, if

Charles at-
tempts to
introduce
the Inqui-
sition into
the King-
dom of Na-
ples.

Tumults in
Naples on
account of
the Inqui-
sition.

they should of their own accord lay down their Arms and return to Obedience ; which they readily doing, the City was honoured by the Emperor with the Title of *Most Faithful*, which Title (notwithstanding their frequent Rebellions) it still retains.

OUR Author here gives us a particular account of the first Rise and Progress of the *Inquisition*, of the many Cruelties practis'd by that Court in *Spain* and elsewhere, of several Attempts made by the Popes, tho' always in vain, to introduce it into the Kingdom of *Naples*. He also informs us in what manner the Ministers of this Tribunal usually proceed in case of Heresy against Kings and Princes, whom they privately declare to have forfeited their Kingdoms, and even sentence to Death ; in pursuance of which Sentence they raise Rebellions, absolve their Subjects from their Oaths of Allegiance, and suborn them, if by any means they can, to murder their lawful Sovereigns. Our Author refers his Reader, lest he should doubt of the Truth of such execrable Practices, to the famous *Francis Suarez*, a *Spanish* Jesuit, in his Book entitled *Defensio Fidei* *, (which in the Reign of *Henry VIII.* was burnt here in *England* by the hands of the Common Hangman) to *Richerius* †, and to the *Directorium Inquisitorum*, printed at *Rome* in 1585, which, when it was first publish'd, fill'd the World with horror.

AFTER this Digression, our Author resumes the Thread of his History, and gives us an account of a new, but unsuccessful Attempt, made by the *French* upon the Kingdom of *Naples*

* *Suarez* lib. *Defens. Fidei*, cap. 4. lib. 6. Num. 17. & 18.

† *Richer.* in *Apologia pro Jo. Gerson*, pag. 197, & seqq.

ples in conjunction with the *Turks* ; of the Expedition of *Don Pedro di Toledo*, Viceroy, against *Siena*, and the taking of that Town by the *Spaniards* ; and of *Charles's* renouncing the Kingdoms of *Naples* and *Sicily* to his Son *Philip*, on occasion of his Marriage with *Mary* 1545. Queen of *England*.

THE Kingdom of *Naples* enjoy'd a pro-Philip II. found Peace under *Philip* till the Pontificate of *Paul IV.* whose ambitious Pretensions and revengeful Temper renew'd the ancient Troubles and Calamities that Kingdom had labour'd under. He had been formerly excluded by *Charles* from the Papacy as addicted to the *French* Interest ; which so enrag'd him, that from that time he omitted no Opportunity of opposing the *Spaniards* in the Court of *Rome*, and creating them all the Troubles he could in the Kingdom of *Naples*, of which he was a Native. But now that he was exalted to the Papal Chair, he gave still clearer Proofs of his inveterate Hatred towards the *Spanish* Nation, by depriving of all their Employments such as had ever shewn any Inclination to that Party, and putting in their room others, who were remarkable for their Aversion to the *Austrian* Family. He even carried his Resentment so far, as not to be able, in speaking of *Philip*, to keep within the Bounds of common Decency, tho' in the presence of several *Spanish* Cardinals, whom he often commanded to acquaint their King with what they had heard. This monstrous Behaviour of the Pope, made *Philip* imagine he might have some Design upon the Kingdom of *Naples*, and be in a secret Alliance with *Henry II.* King of *France*. He therefore recalling Cardinal *Pacecco* from

An Alliance between the Pope, the French, and the Turks against Philip.

the Government of *Naples*, appointed the Duke of *Alva* Viceroy, enjoining him to have a watchful Eye over the Pope, and at the first Rumour of a War to invade his Dominions. Nor did *Philip's* suspicion prove groundless, for not long after the Pope declar'd that the Kingdom of *Naples* was devolv'd to the Apostolick See, and that *Philip* had forfeited his Right to it, by omitting to pay the annual Tribute of Seven Thousand Ducats, which by the above-mention'd Agreement had been long before suppress'd. At the same time it appeared by some Letters, that were intercepted, that the Pope had made an Alliance not only with the King of *France*, but also with the Emperor of the *Turks*; and that, amongst other Articles, it had been settled, that one of the Sons of *France* shou'd marry the Pope's Niece, and with her receive, as her Dowry, the Investiture of the Kingdom of *Naples*, which with their united Forces was to be recover'd from the *Spaniards*. The Duke of *Alva* had no sooner notice of this League, but drawing together his Forces he fell upon the Pope's Dominions, and was attended with such good Success, that before the Pope cou'd receive any Succours from his Allies, the *Spanish* Army encamp'd within a few Miles of *Rome*. As the Cities fell under the power of the *Spaniards*, the Duke caus'd the Pope's Arms to be pull'd down, and those of the Holy College to be set up in their room; declaring thereby, that he did not intend to spoil the Church of such Cities, but only to hold them in the Name of the future Pope. However the arrival of the *French*, under the Command of the Duke of *Guise*, and their invading the Province of *Apruzzo*, put the Pope in a Con-

dition

dition of holding out for some time; but at last the *French* having been shamefully driven out of that Province by the Duke of *Alva*, and the Pope's Army defeated by *Marcantonio Colonna* in a general Engagement near *Palliano*, his Holiness began to hearken to an Accommodation. The Peace was scarcely concluded, when the *Turkish* Fleet, compos'd of 120 Gallies, appear'd on the Coast of *Naples*; but upon notice of the Agreement, they ransack'd the Cities of *Massa* and *Sorrento*, and then sail'd back to *Constantinople*.

AFTER this, our Author informs us of other Differences that arose during the Reign of *Philip*, between the Courts of *Rome* and *Spain*, particularly that occasion'd by *Philip's* having oppos'd the Promulgation in the Kingdom of *Naples*, of some Decrees made by the Council of *Trent*, and of several Bulls afterwards publish'd by the Popes, with a design of establishing not only their spiritual, but also their temporal Monarchy. He enlarges upon the Bull of *Pius V.* commonly call'd *in cæna Domini*, which he shews to be highly prejudicial to the temporal Authority of Princes. By this Bull, all Catholick Princes are, upon pain of Excommunication, forbidden entring into Alliances with Hereticks under any pretence whatsoever, laying new Taxes upon their Subjects, be the Occasions never so urgent, or encreasing the old ones without the Pope's Leave. The Bull, in regard more especially of these two mention'd Articles, was resolutely rejected by the Duke of *Alcala*, at that time Viceroy; which occasion'd great Troubles in the Kingdom, whereof our Author gives us a full Account. There happen'd nothing else, in relation to the Kingdom
of

of *Naples*, worth mentioning during *Philip's* long Reign of forty-four Years. He died in the Year 1598, and was succeeded by his Son *Philip III.* *Philip III.* who, satisfy'd with the bare Title of King, left all the Power in the hands of Ministers and Favourites. In the Beginning of his Reign a Conspiracy was discover'd in *Calabria*, headed by one *F. Campanella*, a *Dominican*, (who call'd himself the *Messiah*) and compos'd mostly of Friars, Priests, and Banditti. Their Design was to murder all the *Spaniards*, shake off the *Spanish* Yoke, and introduce a Republican Government. To this end, they had made an Alliance with the *Turks*, whose Fleet, commanded by *Murath Rays*, was to support them in the Enterprize. But Count *Lemos*, Viceroy, having had timely notice of it from some of the Conspirators, by the Death of *F. Campanella*, and the other Heads, diverted the Storm, when it was just upon the point of breaking out.

A Conspiracy in Calabria.

THE Disputes that soon after arose between the *Venetians*, and the Duke of *Offuna* Viceroy, concerning the Dominion of the *Adriatick* Sea, were of greater Consequence, and prov'd very prejudicial to the Kingdom of *Naples*. This proud and imperious Minister, notwithstanding the Peace concluded between the King his master and the *Venetians*, fitted out a Fleet compos'd of nineteen Men of War and thirty-three Gallies, at the expence of the *Neapolitans*, and sent it, under Colours in which were his own Arms, to pillage the *Venetian* Coasts. The *Venetians* did not fail having recourse to the Court of *Spain*, from whence Orders were immediately dispatch'd to the Viceroy, enjoining him to forbear all Hostilities. The Pope also interpos'd his

his Authority ; the *French*, the *Florentines*, and other *Italian* Princes offer'd their Mediation ; but all to no purpose, the Viceroy obstinately persisting in his Resolution to bring down, as he said, the *Venetian* Pride. What encourag'd him thus to reject all Proposals of an Accommodation, was the Hopes he was in that a Conspiracy, contriv'd against that Republick by *Alphonso della Queva*, Marquis of *Bedmar*, *Philip's* Ambassador at *Venice*, might in the mean time be brought to maturity. This Ambassador had laid a Plot, (which was fomented by *The Plot a-* the Viceroy of *Naples*, and *Toledo*, then Go-^{gainst Ve-}vernour of *Milan*) to set fire to the City, possess^{nice.} himself of the Armoury, ransack the Mint, murder all the Nobles, and enrich himself and the other Conspirators with the Spoils of that wealthy City ; his chief Instrument in the carrying on so black a Design, was a certain *French* Corsair, nam'd *Jacque Pierre*, who after having serv'd the Viceroy some time in this his War against the *Venetians*, and given many Proofs of his Courage and Boldness, went over to them, giving out, (as it had been previously concerted) that he had been ill used by the Viceroy, and therefore was bent on Revenge. The *Venetians* believ'd him to be sincere, the more because he shew'd them several Letters convey'd him by the Viceroy, in which he with great Promises courted his Return, to the end that by discovering them he might insinuate himself into their favour, and prevent any Suspicion they might entertain of him, which had its desired Effect ; insomuch, that he was employ'd in Places of considerable Trust. In the mean time, he had frequent Interviews by Night with the Ambassador, kept a private Correspondence with the Viceroy, engag'd

gag'd many of his Countrymen in the Plot, fathom'd the Canals, furnish'd the Conspirators with Arms, and even appointed the Day for the executing of the Design, which wou'd have prov'd fatal to *Venice*, had not a sudden Storm dispers'd the Brigantines, which, under the Command of a certain *Englishman* call'd *Elliot*, were to enter the Canals, and join the Conspirators in the City, while the Men of War should make their Attack, and put all into Disorder and Confusion on the side of *Friuli*. The Embassador, seeing himself thus disappointed, put off the Execution of this Design, till the Autumn ensuing. But in the mean time, two of the Accomplices discover'd whatever had pass'd to the Council of Ten; upon which all the Conspirators, they could seize, were put to death: the Embassador, fearing lest he might be torn to pieces by the enrag'd Populace, fled to *Milan*, and *Jacque Pierre*, who was then serving on board the *Venetian Fleet*, at the first notice of it was thrown into the Sea. However, the Duke of *Offuna*, Viceroy, pursued the War with more Vigour than ever, notwithstanding the strong Representations made to the Court of *Spain*, both by the *Venetians* and *Neapolitans*, who by such an expensive War were reduc'd to the last Extremity. As the Viceroy was favour'd by the Duke of *Uzeda*, Prime Minister, and his near Relation, all the Complaints against him were stifled before they could reach the King's ears. At last, having by means of his leud and scandalous Conversation with the Women of Quality, provok'd the Nobility of *Naples* to such a degree, that they determin'd no longer to bear his tyrannical Government; they induc'd a certain *F. Lorenzo Capuchin*, who

who for his exemplary Life was greatly esteem'd by *Philip*, to lay before him their Grievances; which the King was no sooner acquainted with, than he recall'd the Duke of *Ossuna*, and appointed Cardinal *Borgia*, who was then in *Rome*, Viceroy, enjoining him to proceed forthwith to *Naples*, and take the Government out of the Duke's hands. *Ossuna* having had notice given him of this sudden Resolution, endeavour'd to prevent the executing of it, by sending some of his Emissaries to murder the Cardinal on his Road to *Naples*, and raising in the City the Populace and *Spaniards* against him. But the Cardinal, who was well appriz'd of the Duke's Attempts, used the due Precautions to elude them; and having been by night privately admitted into the City by the Governour of *Castel Nuovo*, he gave, early in the Morning, notice to the City, by the Discharge of the Guns, that the new Viceroy was come, and *Ossuna* depos'd. Soon after he departed the Kingdom, the Cardinal discover'd amongst his other Intrigues, that he had kept a secret Correspondence with *France*, and that, at the time he was remov'd from the Government, he was actually upon a Treaty with the *French* King, of which the chief Article was, that he shou'd be declar'd King of *Naples*, and supported in that Kingdom by the Power of *France*. As these Crimes and Misdemeanors were well known to the Court of *Spain*, no body doubted but that *Ossuna* would be receiv'd there according to his Deserts, and brought at last to condign Punishment. Wherefore his Friends advis'd him to fly rather for Refuge to the King of *France*, who by the Duke de *Lesdiguières*, High Constable, had offer'd him his Protection. But he found at the Court of

of *Spain* a more powerful Protector in the Duke of *Uzeda*, *Philip's* prime Favourite and first Minister, who had so great an ascendant over his Master, as to make him believe, (notwithstanding the many and clear Proofs to the contrary) that all the Accusations lodg'd against *Offuna* were only the ordinary Effects of that Malice and Envy, which usually attend a good and faithful Minister in the Discharge of his Duty. He was therefore kindly receiv'd by the King, who declar'd himself very well satisfy'd with his Conduct. *Offuna* seeing himself thus favour'd, had even the Boldness and Impudence to petition the King, that in consideration of his Services, he would restore him to the Government of the Kingdom of *Naples*, and recall the Cardinal, on account of the Affront he had put upon him, by taking clandestinely possession of that Employment, and thereby making the World believe that he design'd to oppose him. The Affair was refer'd to the Council, where *Offuna* would have carry'd his Point, had not the *Neapolitan* Embassadors efficaciously shew'd the dangerous Consequences of such a Resolution. However, they humour'd him so far as to remove the Cardinal, and because he was not satisfy'd with that, but still insisted upon their placing him again in that his former Station, they appointed Cardinal *Zapatta* to govern the Kingdom in the mean time, with the Title only of Lieutenant. But *Philip* dying soon after, the Ministry was changed, and the Duke of *Offuna* being found guilty, in a fair Tryal, of the Crimes he was charg'd with, was condemn'd to perpetual Imprisonment. He was, as our Author tells us, a Man of distinguish'd Parts, of most undaunted Resolution, and great Knowledge

ledge in military Affairs, eloquent in Assemblies, and dextrous in all manner of publick Negotiations. But his Pride and Ambition, which had no bounds, eclips'd all his other good Qualities, and render'd him insupportable even to his own Relations. *Philip III.* died in the Year 1621, after having reign'd, or rather, (as our Author says) obey'd his Ministers twenty-two Years and a half.

HE was succeeded by his Son *Philip IV.* in *Philip IV.* whose long Reign of forty-four Years, the Kingdom of *Naples*, as well as the other Dominions belonging to the Crown of *Spain*, was reduc'd to the last Extremity, by reason of the vast Sums they were oblig'd to supply him with for the Wars he was continually involv'd in. At the Beginning of his Reign, the Truce with *Holland* being expir'd, that War was rekindled, and cost the *Spaniards* above a Thousand Five Hundred Millions of Ducats; *France* also, which began to be in a very flourishing Condition, declar'd War against *Spain*; *Catalonia* and *Sicily* revolted; the *Portuguese* shook off the *Castilian* Yoke; the Prince of *Monaco*, having driven the *Spanish* Garrisons out of his Territories, put himself under the Protection of *France*. *Philip* being engag'd in so many Wars, could not avoid loading his Subjects with heavy Taxes, which became more burdensome to the Kingdom of *Naples*, thro' the Avarice of the Ministers, who looking upon that Government as a means offer'd them, (and such then really was) wherewithal to make up the Expences they had been at elsewhere in the Service of the Crown, and to enrich themselves and their Families, clogg'd even the Necessaries with such duties, that the common People were oblig'd

to

1642. to live mostly upon Fruit, which was the only thing Tax free, that could be eaten, drank, or worn. At last, the Duke of *Arcos*, Viceroy, laid a Tax upon Fruit also. This occasion'd a Tumult, which being fomented by a certain Priest call'd *Giulio Genuino*, and headed by one *Tomaso Aniello*, (who follow'd no other Profession, but that of selling in the Fish-market, to such as bought Fish, Paper to wrap them up in) broke out in an open Rebellion. This *Tomaso Aniello*, commonly call'd *Massaniello*, liv'd only nine days after the Insurrection; but during that time govern'd with an uncontroll'd Power, being at the head of an Hundred and Fifty Thousand arm'd Men, who blindly obey'd his Commands. He was murder'd in the Convent *del Carmine*, nor was his Death at all resented by the People, to whom he was already, thro' his Pride and Cruelty, become insupportable. They look'd with Pleasure and Satisfaction upon his Head, which by the Viceroy's Orders was fix'd upon a Pole, and expos'd to publick View: By this, the Rebellion seem'd to be at an end. But in the mean time, some of the common People being ill us'd by the Nobles, and the Weight of the Bread found deficient, the Fire was kindled anew, which spreading itself over the whole Kingdom, set it all in a flame. The Taxes were every where abolish'd, the Custom-houses burnt, the *Spanish* Troops dispers'd, many of the Barons murder'd, and the whole Kingdom involv'd in the utmost Disorder and Confusion. The Viceroy, who neither had Force or Courage enough to oppose the enrag'd Populace, granted them all the Privileges, Immunities, and Exemptions they could demand, and by a solemn Oath engag'd

engag'd himself to maintain them. His Compliance made them the more bold; insomuch, that at last they imperiously commanded him to deliver up all the Castles and Forts of the City of *Naples*: which he refusing to do, they attack'd them with such Bravery and Resolution, that they would easily have carried them, had they been led on by an experienc'd Officer; which they being sensible of, chose for their General *Francesco Toraldo*, Prince of *Massa*, who, secretly favouring the *Spaniards*, with their Approbation took upon him the Command, but under various Pretences put off the Attack; till at length, the private Intelligence he kept with the *Spaniards* being discover'd, he was cruelly murder'd by the furious Multitude.

IN the mean time, Don *John* of *Austria*, *Philip IV*'s natural Son, was sent from *Spain* with the Title of *Generalissimo*, and an unlimited Power to reduce the Kingdom of *Naples*, and appear'd in the Bay, with a Squadron of twenty-two Gallies, forty Men of War, and four Thousand Land-Forces. Upon his first Arrival he summon'd the People to return to their Obedience, deliver up to him their Arms, and without any further Capitulations or Delays, submit themselves to his Will and Pleasure; threatening at the same time to lay the Town in Ashes, if they did not readily comply with his Commands. This proud Summons was heard by the *Neapolitans* with indignation. Whereupon *John* of *Austria* having landed three Thousand Men with the Artillery, and possess'd himself of some Eminences, began from thence to cannonade the City, which at the same time was batter'd by the Men of War and Castles on all sides. On the other hand, the Populace more

enrag'd than ever, seiz'd the Arsenal, furnish'd themselves with Arms, rais'd Batteries against the Castles, pull'd down every where the Arms of *Spain*, and disclaiming all Subjection to that Crown, declar'd themselves a *Free People*, and the City of *Naples* a *Republic*. They went further, and invited *Henry* of *Lorain*, Duke of *Guise*, who was then in *Rome*, to come and put himself at the head of their new Republic. The Duke, who laid claim to that Kingdom, as descending from the ancient Kings of *Naples*, embrac'd with incredible satisfaction so fair an Opportunity, (as he thought) of prosecuting his Right. He was receiv'd in *Naples* with all possible Demonstrations of Joy, and by the Chiefs of the People conducted to the Cathedral Church, where, after having engaged himself by Oath, to maintain the Privileges and Rights of the People, he was proclaim'd Head of the Republic. But he enjoy'd this imaginary Dignity for a very short time, the People being soon become jealous of the too great Power and Authority he unadvisedly took upon him. This Misunderstanding between the Duke and People was fomented by *Gennaro Annese*, who, tho' of a mean Condition, being declar'd General of the Republic, was unwilling to acknowledge the Duke's Authority, and obey his Commands. They began also to be divided into several Factions and Parties; some advis'd to call the Duke of *Orleans* to the Crown, whose Cause would be espous'd by *France*; others were of opinion, that they should give themselves up to the Pope; many stood by the Duke of *Guise* against *Annese*, and several favour'd *Annese* against the Duke. By means of these intestine Divisions, the *Spaniards* recover'd the Kingdom
of

of *Naples*, when it seem'd irretrievably lost. For *John* of *Austria*, taking advantage of them, first by great Promises gain'd over *Gennaro Annesse*, who was highly dissatisfy'd with the Duke's Conduct, and afterwards many of the People, by inducing the Duke of *Arcos*, Viceroy, who was universally hated, to resign his Employment. The *Collateral* Council of State appointed *John* of *Austria* Viceroy, who being now convinc'd that Force and Terrour cou'd not prevail with that Populace, had recourse to other more plausible means, and publish'd in the King's Name an Act of Indemnity, from which not one single Person was excluded, assuring them that all their Grievances should be redress'd, the Taxes upon Fruit abolish'd for ever, and the others considerably diminish'd. This softened in great measure the Hatred the Populace had conceiv'd towards the *Spaniards*, and made them hearken to other Proposals. But in the mean time, *John* of *Austria*, who had taken the Government upon him, without expecting the Royal Assent, was, on that account, by the King's Orders remov'd, and the Count of *Ogante* put in his room; who by his prudent Management happily accomplish'd what his Predecessor had begun. The Duke of *Guise* was taken and sent into *Spain*, where he was kept under close Confinement, till the Prince of *Condé* obtain'd his Liberty, in hopes of drawing him thereby to his Party. The *Neapolitans* however, by this Rebellion, put a stop to all Taxes upon Fruit, which no Prince or Viceroy has since that time ever attempted to impose. These are the most remarkable Transactions of *Philip IV's* Reign, in relation to the Kingdom of *Naples*. *Philip IV.* died in the Year 1665.

Charles II. HE was succeeded by his Son *Charles II.* a Child of four Years of Age, during whose Reign, there happen'd nothing in the Kingdom of *Naples* worth relating; and what pass'd after his Death, till the Reign of the present Emperor *Charles IV.* has been by others so copiously describ'd, and is to every one so well known, that our Author thinks it needless to give us any further Account of such Transactions.

The Ecclesiastical Polity.

As to the Ecclesiastical Polity, it was much the same under the *Austrians*, as it had been under the *Arragonians*. The Churches and Monasteries made still new Acquisitions, inasmuch, that if the Kingdom of *Naples* were divided into five Parts, it would be found, that the Church has now four Parts of the five; and if a stop be not put to the Increase of the Clergy's Wealth, they will within an Age become Masters of the whole Kingdom.

I have finish'd the Account of Signior *Giannone's* History of *Naples*, which has made such a noise in the World, and is reckon'd the most perfect History of *Naples* that is extant in any Language. A Criticism has been publish'd, both on this Author and his Work, of which I shall give an Account in the next Journal.

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ARTICLE XXVII.

CL. V. AEN. SYLVII, qui postea Summus Pontifex, *Pii II.* Nomen obtinuit, HISTORIA GOTHORUM, Palmaria Gentis Monumenta complectens; quæ in hanc diem nunquam fuit edita, & inter ejus Scripta, nusquam reperta. Cum Luculenta Præfatione *Jo. Car. Neweni*, Colon. Cæs. Aul. Poet. Laur. Francofurti & Lipsiæ, 1730.

That is,

The History of the Goths by AEN. SYLVIIUS, &c. Never before printed, nor any where found amongst his Writings, &c. 4°. Pages 40.

THE Reader, after having learnt from the Title that this History was never before publish'd, nor found amongst the Author's Manuscripts, will, without doubt, expect to be inform'd how the Editor came by it. But this is more than we can do, since both the Editor (whoever he is) and the Author of the Preface, have been quite silent as to that particular: The Dedication, as well as the Preface, runs wholly upon commending History in general, and this, suppos'd to be of *Æneas Sylvius*, in particular, whom the Editor is pleas'd to honour with the Title of *Lucentissimus luculentissimusque Scriptor*. But we stand not in need of Information from either of them as

to this Work, which, in short, is but an Abridgment (whether by *Æneas Sylvius* or any other, matters not) of *Jornandes's* History of the *Goths* *. It therefore ought not to be intitled *Æneas Sylvius's* History of the *Goths* (allowing him to be the Author of this Abridgment) but *Jornandes's* History abridg'd by *Æneas Sylvius*; since he advances nothing of his own, but only brings into a narrow Compass, what is, by the other, related more at length. *Jornandes* by Origin a *Goth*, Secretary to the *Gothic* Kings in *Italy*, and afterwards Bishop of *Ravenna*, liv'd in the VIth Century in the time of the Emperor *Justinian*; he wrote his History *de rebus Gothicis*, as he himself witnesses, nine Years after the great Plague which ravag'd the *Roman* Empire in 543.

THIS Abridgment is preceded by a short Preface, which begins thus: *Johanni de Carnaioli, sacrosanctæ Romanæ Ecclesiæ Diacono, Cardinali doctissimo & optimo Patri Domino suo Æneas Episcopus Senensis salutem plurimam dicit.* The Author of it acquaints this Cardinal, that in a Monastery between *Vienna* and *Passaw*, he happened upon the History of the *Goths* written by *Jornandes*; that having perus'd it, and found in it what he had often earnestly wish'd for, viz. a full and true Account of the Origin and Exploits of the *Goths*, he had abridg'd it and sent it to him, to the end that he, together with Cardinal *Colonna*, might compare it with *Leonardus Aretinus's* History of the same People, which *Æneas* had not as yet seen.

THE

* This is confessed by a later Edition of the same Work in Folio, published by one *Raym. Duellius*; who has subjoined it to another Work intitled, *Chorographia Austriæ, Willicelmi Lazii.*

THE Author begins by giving us a full Account of the Island *Scancia*, as he calls it, and its many and various Inhabitants, who are all enumeratad by their peculiar Names. One part of this Island was inhabited by the *Goths*, who under the Conduct of *Berigus* their King, abandoning their native Country, settled themselves, first in that part of the Continent which borders upon the Ocean, and at that time belong'd to the *Vemerugi*, whom they drove out, and call'd the Country *Gothiscancia*. Afterwards they waged War with the neighbouring *Vandals*; but not being able to subdue them, they came to an Agreement, in which it was settled, that the two Nations should live together as one, in a perfect Amity and Friendship. By means of this good understanding between them and the *Vandals*, they flourish'd and increas'd, so as to be able to conquer all *Scythia* under *Filimerus* their fifth King from *Berigus*. In this place the Author tells us, that the *Goths*, on their march into *Scythia*, having met with certain great Marshes, built a Bridge over them, which unfortunately happening to break down, when only one half of the Army had got over, the other was, by that accident, stopp'd and oblig'd to live in those vast Desarts, where for a long time after were heard mournful Complaints and dismal Outcries of People in the utmost distress. The Author tells us he took this Relation out of *Ablavius* * an ancient *Gothic* Writer. He goes on with the Description of *Scythia* and the adjacent Countries, of their Inhabitants in those ancient times, of the new Settlements of the *Goths* in

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Dacia,

* *Ablavius* wrote an History of the *Goths*. It is not known in what Age he liv'd.

Dacia, Thracia, Mæsia, and at the upper end of the *Pontic* Sea ; he informs us how by degrees they conquer'd first *Ægypt*, and afterwards all *Asia* ; which *Thanaus* their King made Tributary to *Sornus* King of the *Medes*, his great Friend and Ally. There follows next an Account of the warlike Exploits of the *Amazons*, who, says he, sprung from the *Goths*, and distinguish'd themselves by their valiant Behaviour in many Wars, especially under their Queens *Lampeto*, *Marpesia* and *Penthesilea*, till the Reign of *Alexander the Great*. He then returns to the *Goths*, to whom he attributes all those Exploits, which *Dio* relates of the *Getæ*, who were, according to him, the same People. Their Wars with the *Romans*, *Gepidæ*, *Parthians* and *Huns*, are describ'd, but in a very perplex'd Method, and often interrupted with other Accounts no ways to the purpose. What he relates concerning the Origin of the *Huns*, is very diverting. He tells us, that *Filimerus* King of the *Goths*, he who conquer'd the *Scythians*, having discover'd a great many Witches amongst the Women that follow'd his Army, he banish'd and confin'd them to the vast Desarts, that border upon the *Palus Mæotis*. Here they met with many infernal Spirits, that haunted the Place, whom they willingly taking up with for want of Men, the *Huns*, that Bane of Mankind, were by this means brought into the World.

THIS Nation, after having a long time liv'd confin'd to their native Desarts, more like wild Beasts than Men, was at last encourag'd to make war upon the *Goths*, who inhabited *Scythia*, in the following manner. Some of the *Huns* being in pursuit of wild Beasts, were on a sudden surpriz'd with the sight of a Hind, not knowing

knowing whence she came, who tamely went before, and in a most sensible manner invited them to follow her. They eagerly accepted of such an extraordinary and kind Invitation, and even ventur'd after her into the *Palus Mæotis*, which till that time they had never had any thoughts of. The Hind conducted them safely, till from the Marshes they discover'd *Scythia*, and then suddenly disappear'd. The *Huns* having thus lost their Guide, return'd home by the same way, acquainted their Countrymen with what had happen'd, and by extolling the Beauties of the Country they had seen, induc'd them to march with a powerful Army into *Scythia*, thro' the middle of the Marshes, as the Hind had directed them. Such is the Account this Author gives us of the Origin of the *Huns* and their first Expedition; *credat Judæus Apella*. However bating these and some few other such chimerical Relations (which are chiefly to be imputed to the Superstition, Darkeness and Credulity of the Age *Jornandes* liv'd in) the Book is worthy the perusal of such as desire to be thoroughly inform'd of the Origin and Exploits of the *Goths*, as also of the *Heruli*, *Gepidæ*, *Huns*, *Vandals*, *Halani*, *Scythians*, but more especially of those People, who in swarms setting out from the Isle of *Scandinavia* (call'd therefore by *Jornandes* *Vagina Gentium*) overrun the various Kingdoms of *Europe*. His Geographical Descriptions of the Countries are pretty exact, the Characters he gives, whether of the Nations in general, or of their Princes in particular, agree with what other Authors have wrote of them. What he says of the famous *Attila*, is worth relating in his own Words: *Vir*, says he, *in concussionem Gentium natus*,

natus, Terrarum omnium metus, qui, nescio qua sorte, terrebat cuncta formidabili de se opinione vulgata, incessit superbus, huc atque illuc circumferens oculos, ut elati homines potentia ipso quoque motu corporis apparent; Bellorum quidem amator, sed ipse manu temperans, consilio validissimus, supplicantibus exorabilis, propitius autem in fide semel receptis; forma brevis, lato pectore, capite grandiore, minutis oculis, rarus barba, canis aspersus, simo naso, teter colore, originis suæ signa demonstrans. Jornandes had this Account from Priscus Panites *, who liv'd under Theodosius the Younger, by whom he had been sent to Attila in Quality of Ambassador. He closes his Work with the following Compliment to the Emperor Justinian and his General Belisarius; *Hucusque GOTHORUM Origo, ac AMALORUM nobilitas, & virorum fortium gloria ac laudanda progenies laudabiliori Principi cessit, & fortiori Duci manus dedit, cujus fama nullis sæculis nullisque silebitur ætatibus: sed victor ac triumphator JUSTINIANUS Imperator & Consul BELLISSARIUS, VANDALICI, AFRICANI, GOTHICIQUE dicentur.* Jornandes is generally tax'd with partiality towards his own Nation.

* Priscus Panites publish'd an History of Constantinople, and some other Works, which, if we believe Volaterranus, are lodg'd in the Vatican Library.

ARTICLE XXVIII.

Job. Nicolai Funccii Marburgensis, de
Lectiōe Auctorum Classicorum, ad com-
parandam Linguæ *Latinae* Facultatem
necessaria, Liber singularis. Lemgovia,
ex Officina Meyeriana, Anno 1730.

That is,

*A Treatise concerning the Necessity of
reading the Classics, in order to attain
to the knowledge of the Latin Tongue,
by John Nich. Funccius, &c. in 4to.
Pages 160.*

ALL those, who have wrote concerning the
Method of acquiring a sound knowledge
of the *Latin* Tongue, with facility, and in a
short time, agree in this; that the easiest and
most expeditious way is to accustom the Youth,
even from their Child-hood, to speak it.

THE famous *French* Author *Montaigne* as-
sures us, that he himself learnt it in this manner
without the least difficulty. His Father having
entrusted the care of him to a *German*, who
knew nothing of *French*, but spoke *Latin* in
the utmost purity, he, by means of continual
conversing with him, learnt it so, that at six
years of Age, having entirely forgot his Mother
Tongue, he talked nothing but *Latin*, and that
with such ease and elegance, that he awed the
Professors themselves, when they conversed
with him.

Gaspar

Gaspar Scioppius writes of himself, that he by constant conversing with those that spoke *Latin*, learnt that Language in the space of six Months, so as to be able to discourse of the common Occurrences of Life, with the same facility in it, as in his own native Tongue. By the same method the Son of *Tanaquil Faber* * attained in the space of four Years to such a knowledge both of the *Greek* and *Latin*, that he had an absolute command of the beauties and elegancies of both Languages, tho' but fourteen Years old. A Child was presented to the late King of *France*, who at the Age of four Years spoke *Latin* with such propriety, that he was by all who heard him, admired and looked upon as a Prodigy, who in his infancy had arrived to an adult knowlege of that Tongue; insomuch, that whoever in speaking to him committed any Barbarism or Solecism, he would with great promptitude correct them. For instance, one calling him, who has care of Horses, *Agaso*; he without the least hesitation substituted the word *Equiso*: another interrogated him, *ubi ibis a prandio?* and *visne conscendere in equo?* which he with great quickness corrected thus, *quo ibis*, and *conscendere in equum*.

THIS extraordinary proficiency, next to his own Genius, was owing to the care of two Gentle-

* *Tanaquil Faber* publish'd the Method he follow'd in teaching his Son, and Daughter, *Madam Dacier*, in a Book, intitled, *Methode pour comencer les humanites Greques & Latines*. A Saumur 1672. in 12mo. Of this Method in a Letter to Mr. Morangy, he writes thus: Hoc certe liquido affirmem, intra pauculorum annorum spatium ita institui & informari posse, ut, qui via pervulgata deducti fuerint, puerulos dicas, illos autem viros esse, & ad splendorem literarum natos deseres: tam id equidem scio perfici posse, quam me scio vivere.

Gentlemen, who, having been entrusted with the educating of him, as soon as he was taken from his Nurse's Breast, without the aid of a Grammar, only by talking to him in *Latin*, thus taught and instructed him. Neither are there wanting many other instances of those, who have in a short time learnt *Latin* by the sole habitude of speaking it. Hence it is, that some sublime Genius's, sensible of the advantages that this Method has above any other, have form'd different Schemes concerning the manner of putting it in practice. A learned Anonymous Author propos'd to the late King of *France*, who was a great Favourer of Polite Literature, the design of founding a City, where they should speak nothing but *Latin*; which, according to his Opinion, might be constituted in such a manner, that in the space of twenty Years, even the Women and Artificers should speak it.

THE Author of this Book, which I am now to give an account of, does also prefer this Method to any other; but as it cannot be easily and universally practis'd, he is of opinion, that next to this, the most expeditious way is to begin by teaching the Children the first Rudiments of the Grammar, which should be compris'd under the fewest Rules that is possible; and then to proceed to the explaining the Classics, from which they will learn more than from the long and tedious Rules of the Grammar. This reading of the Classics is the Subject of this short Treatise; in which the Author shews, 1. Which Books we ought to read. 2. In what order they are to be read. 3. What Modern Authors may help us towards the right understanding of the Classics.

4. What other Helps are requisite for this end.

5. How we ought to peruse them, in order to acquire by the reading of them Elegancy of Style.

6. What chiefly is to be taken notice of in the Classics. Under these various heads our Author treats of many things, which may prove very useful to such as desire to be thoroughly acquainted with the Proprieties and Delicacies of the *Latin Tongue*, and offers several ingenious and learned Observations, which will serve to remove some difficulties of the *Latin Tongue*: as for example, treating of the proper signification of Words, he says, *Ante omnia, quod Scaliger adeo commendavit, reputare debemus, unius vocis unam esse significationem propriam & principem; ceteras aut communes, aut accessorias esse, vel etiam spurias: ut, cum una vox multa significat, reliqua ad istam ordinariam illius vim atque valorem reducantur. Nam qui sensus initio vocabulis est innatus, is hæret perpetuo, nisi corrupta consuetudine, aut barbarie populi obli- teretur. Certe quod usus communis germanum verbis tribuit sensum, translatio nunquam perimit aut mutat ejus significationem; sed species alterius rei tantum vertitur in alteram. Sumamus verbum florere. Quoquo modo illud verses, nunquam impetrabis ut significet excellere, prospere habere, aut aliud quidpiam. Ast si verbo florere præponas ingenium, nihil quidem isti de nativa significatione detrahatur, quod nihil aliud significat, quam florem præbere: sed tantum arboris imagine ingenium indues, arborem & ingenium communi quodam attributo complectens. Quoniam igitur arboris proprietas ingenio communicata, & species altera in alteram conversa, jamque ingenium sub imagine arboris objicitur: ideo mens, quæ duo illa quodammodo confundit, eis verum florere*

florere adjunget. *Ut nulla sit vera translatio, si ad sensum vocabulorum respexeris; sed specierum potius communio imaginumque conversio. Hæc si quis cum proprietate verborum teneat, & recte sciat communia rerum attributa, tam facile nunquam in verborum usu peccaverit.*

The Author closes this his Work with a long Catalogue of *Latin Words* used by the Modern Writers in a sense altogether unknown to the Ancients: such are, for example, the Noun *ægritudo*, which signifies only the Cares and Troubles of the Mind, and is nevertheless used by many to express the Indispositions of the Body; the Adverb *communiter*, which properly stands for *indivisim*, tho' many use it instead of *vulgo*. *Hætenus* and *adhuc* are by some taken for synonymous Words, tho' *hætenus* has reference to Place only, and *adhuc* to Time. Few make any distinction between the two Verbs *vereor* and *metuo*, of which the first signifies Fear proceeding from respect, and the other Fear arising from danger. The Adverb *quandoque* is by Modern Writers commonly made use of, says he, in the Sense of *interdum*, wherein they are grossly mistaken, it being constantly used by the Ancients in the signification of *quandocunque*. Whether this Observation be just or not, I leave them to judge who will be at the pains of reading *Tully Fam. Epist. Lib. 6. Ep. 19. Col. L. 7. c. 3.* and *Celsus L. 6. c. 6. &c.*

ARTICLE XXIX.

Opere Varie Critiche di *Lodovico Castelvetro*, Gentiluomo *Modenese*, &c.

That is,

Several Critical Works of Lewis Castelvetro, a Gentleman of Modena, never before publish'd; with the Author's Life, written by Sig. Ludovico Antonio Muratori, Library Keeper to the most Serene Duke of Modena. In Bern 1727. by Peter Toppens, 4to. Pages 326.

THE Genius of this learned Author was intirely turn'd to Censure, and nice Disputes of Learning; which, if carried on with due moderation, prove very beneficial to the *Republic of Letters*, and are therefore highly commendable. But great care is to be had, that this study does not exceed the proper limits, so as to make it our business to vilify and depreciate every new Production that gains applause, to decry imaginary Blemishes, and to prove by far-fetch'd Arguments, that even the finest Touches in any celebrated Piece are Faults and Errors. How far *Castelvetro* was actuated by this Temper, I shall not determine; but he certainly was much given to Censure, and Criticism; and very apt to take hold of such little slips and oversights, as are sometimes committed in the Writings, even of the most eminent Authors. Whatever Book he read, he could not

not go thro' four Lines, without fancying that he found some Error, or Contradiction, or, at least, what might have been better express'd. This Humour kept him engag'd in continual Disputes, among which, that with *Hannibal Caro*, related at length by Sigr. *Muratori*, was the most remarkable, and occasion'd great misfortunes, both to him and his Family. Perhaps it will not be disagreeable to the Reader to have a short account of it.

IN the Year 1593, or thereabouts, *Hannibal Caro*, a celebrated Poet, at that time Secretary to Cardinal *Alexander Farnese*, Nephew to Pope *Paul III.* compos'd some Verses in praise of the Royal Family of *France*. A Friend of *Castelvetro's*, (finding these Verses dispersed as a Master-piece, and so highly commended, that it was said, *Petrarch* could not have equalled them) sent them to him, and desired his Opinion of them. *Castelvetro*, with the freedom of a Friend, gave him his Thoughts upon them; but at the same begged, that he would not shew them to any one as his. Notwithstanding this caution, *Hannibal Caro*, having had a sight of them, and finding out whence the blow came, vented his Rage in Revilings, treating *Castelvetro* with the opprobrious Names of a meer Pedant, and Grammarian; and lost no opportunity, after that, of injuring him to the utmost of his power. On the other hand, *Castelvetro* finding that his Thoughts written in confidence, were publish'd and known to be his, appear'd openly in opposition to the Commentary, made upon the said Piece by *Caro* himself; which Animadversions of *Castelvetro's* were so sharp, that *Caro* not being able to answer them, deny'd the Com-

mentary to be his. In this manner a Paper War breaking out between those two learned Men, all those who were of the *Farnese* Interest, particularly *Benedetto Varchi*, and *Gio. Commendone* (afterwards Cardinal) adhering to *Caro*, wrote several Treatises, or rather infamous Libels against *Castelvetro*; who rejecting the assistance offer'd him by his Friends, supported the Argument alone against all the Force of the opposite numerous and powerful Party, and in such a manner, that *Hannibal Caro* despairing of getting the Victory by the Pen, contriv'd a more effectual and expeditious way to destroy his hated Adversary. 'Tis no hard matter to get rid of an Enemy, where the *Inquisition* reigns, for one single Witness upon Oath is sufficient to occasion that Tribunal's imprisoning, and tormenting any Person whatsoever, let his Reputation have been ever so well established before; it being the practice of that Court, to give ear only to such as speak against the Accused. *Caro* therefore (having, as some say, in vain endeavoured to procure *Castelvetro's* being murdered) induced *Paulo*, *Castelvetro's* own Brother, who then was at variance with him, to accuse him before this Tribunal. This Accusation came to the knowledge of *Castelvetro's* Friends, who gave him notice of it; he therefore kept private in the State of *Ferrara*, till his Friends, relying upon the false promises of that Court, assur'd him, that the *Inquisition* desired only a Confession of his Faith; upon which he went to *Rome* under a safe Conduct, accompany'd by his beloved Brother *Gian-Maria*. Upon his arrival, he was at first only confined to a Convent; but the Inquisitor threatening to confine both him and his

his Brother to close Prison, and to put them to the Torture, unless he owned the Crimes laid to his charge, they both found means to make their escape, upon which they were condemn'd and excommunicated: *Ludovico* as being reputed convict of the Crimes he was charg'd with, and *Gian-Maria* for keeping him company. As soon as *Caro*, and his Associates saw *Castelvetro* involv'd in this Calamity, laying hold of the Opportunity, they publish'd a Book intitled, *Apologia degli Accademici di Bianchi di Roma, contra Lodovico Castelvetro in difesa della seguente Canzone del Commendatore Annibale Caro*. This Apology coming to *Castelvetro*'s hands, altho' he was at that time in a foreign Country, where even the most common Books were not to be had, he nevertheless in a very short time finish'd an Answer to it with this Title, *Di Lodovico Castelvetro Ragione di alcune cose segnate nella Canzone di Annibale Caro: VENITE ALL'OMBRA DE' GRAN GIGLI D'ORO*. *Caro* not daring to answer this Piece himself, perswaded *Benedetto Varchi* to undertake it, who, in his Dialogue *Delle Lingue*, attempted to answer many Heads of the Criticism of *Castelvetro*, but would never suffer it to be publish'd during his Life, thro' fear of such an Adversary. After *Varchi*'s Death it was printed by his Friends; but whilst *Castelvetro* was employ'd in writing an Answer to it, he also died. However there were some Fragments of this Answer publish'd by his Brother *Gian-Maria*, (but neither revised nor corrected by himself) with this Title, *Correzione di alcune cose del Dialogo delle lingue del Varchi, per Lodovico Castelvetro*. In Basilea 1571. He did not die in *Basil*, nor in *Modena*, (as *Moreri* and others have written) but in

1571.

Chiavenna, a Town belonging to the Republic of the *Grisons* in *Switzerland*. His Funeral was honoured with a public Oration, and a Monument was raised there to his Memory with the following Inscription.

D. O. M.

*Memoriæ Ludovici Castelvetri Mutinensis
Viri Scientiæ, Judicii, Morum, ac Vitæ incomparabilis,
Qui dum Patriam ob improborum hominum sevitiâ fugit,
Post decennalem Peregrinationem,
Tandem in libero solo liber moriens liberè quiescit
Anno Ætatis suæ LXVI.
Salutis verò nostræ MDLXXI. Die XX Feb.*

CASTELVETRO was well skill'd in the *Hebrew*, *Greek*, and *Latin* Tongues, by which he gain'd the Esteem of the greatest Men of his time. The famous *Henry Stephens*, as a Mark of the Value he had for him, dedicated to him *Jo. Parnassus's* Book, *de rebus per Epistolam quæsitis*, in which Dedication, he stiles him * *Κριτικώτατον*, and *Ποιητικώτατον*. He was also equally commended by *Tasso* in his *Prose Treatises*; by *Thuanus* in his *History*, by *Balzac* in his *Letters*; and *Toscanus* in his Book intitled *Peplus Italiæ*, among other things, says, *Itali hunc Criticorum Principem jure sibi vendicant*, &c.

THE Works of this great Author, never before publish'd, with which *Sig. Muratori* obliges the Republic of Letters, are the following:

1. *Parere sopra l'aiuto, che domandono i Poeti*, &c. i. e. His opinion concerning the Assistance that Poets ask of the Muses.

2. *Capi-*

* The most judicious Critic, and first-rate Poet

2. *Capitoli di varia Critica, &c. i. e.* Heads of different Criticisms : such as, A Correction of a Passage in *Euripides* : *Timantes* unjustly commended in the painting of the Sacrifice of *Iphigenia* : the Considerations of *Giulio Camillo* concerning the *Virgilian* Soothsayers, &c. And some Defects in *Boccace's Decameron*.

3. *Esaminazione delle cose, &c. i. e.* An Examination of some things contain'd in a Book publish'd under the Name of *Alessandro degli Uberti*.

4. *Altri Capitoli, &c. i. e.* Other Heads concerning *Predicaments, Relatives, &c.* Of the Origin of *Semper, Fere, Ferme, Modo, Ave, Peto Aleph, Rite, Dum, &c.* the Explanation of a Verse in *Petrarch*, a Passage in *Horace, &c.*

5. *Esaminazione della prima Ode d'Orazio, &c. i. e.* An Examination of the first Ode of *Horace*; of a Passage in *Virgil's* third Eclogue. A Passage in the sixth Eclogue. Objections against the seventh Eclogue. Some Questions about *Virgil's* Eclogues. Objections made to *Virgil* in *Æn. VI.* Some Observations upon *Dante's* Comedy. Of the 1st Canto del *Purgatorio*, of the 2d, 3d, 15th, 24th.

6. *Cbiose nell' Andria, &c. i. e.* Interpretations of the *Andria* of *Terence* ; his *Eunuchus, Heautontimorumenos, Adelphi, Phormio, Hecyra.*

7. *Giunta fatta, &c.* An Addition made to the first Particle of Lib. II. of *Pietro Bembo's* *Lingua volgare, &c.*

8. *Cbiose interno al 1 Lib. della Repubblica, &c. i. e.* Interpretations of the 1st Book of *Plato's* Republic ; on the second, third and fourth of *Protagoras* ; of *Hyppias major* and *minor, &c.*

To these Tracts (for the most part Critical) *Muratori* has added a Sonnet compos'd by *Hannibal Caro*, when he was dying, with a Criticism upon it by *Castelvetro*, together with some of his Performances in *Latin Poetry*; of which we will give here a small Specimen, by inserting some Verses address'd to his Friend *Giovanni Grilenzoni*, and containing the Design of a Picture to be hung up in his Hall in order to represent to his Children the Advantages accruing from Concord and Union. The Verses are the following:

*Qua modo constructos possis ornare Penates
Pictura, unde Tibi soboles numerosa nepotum,
Quantum fraternæ valeat concordia pacis,
Luminibus legat intentis, penitusque recondat
Interiore animo, paucis, adverte, docebo.*

*Principio sese visendam pariete in amplo
Offerat aulai, latis Hispania terris.*

*Bætis olivifero fluat hâc velatus amiëtù,
At Tagus auriferis illâc decurrat arenis.
Arceat hinc Gallos genus insuperabile bello,
Quæ nubes inter condit caput alta Pyrene.
Assiduis illinc mugitibus Amphitrite
Insonet, Hesperiam longis amplexa lacertis.
Heic stet conspicuus Sertorius acer in armis,
Et tumulum capiat, magna stipante caterva,
Dextram attollenti similis, similisque loquenti;
Cujus ab ore manus facundo pendeat omnis,
Incumbens scutis, longisque bastilibus hærens.*

*Et juxta assideat venturi conscia Cerva
Insignis forma præstanti, & imagine lunæ
Non procul hinc sonipes spumanti spirat ab ove
Horrissonum binnitum, haud equitem perpeffus
inertem,*

Luxurians, cui cauda pedes decurrat ad imos.

En

*En senior tamen invalidus, cui tarda trementi
Genua labant, tacito figens vestigia gressu,
Pone subit, lætæque admovit brachia caudæ,
Evellensque júbæ paulatim, baud desinet ante
Incepto, quàm illam toto spoliavit honore.*

*Parte alia egregius juvenis, cui vivida
membra,
Et calidus fervet procero in corpore sanguis,
Quadrupedem infirmum, & vix ossibus insis-
tentem*

*In quascunque cupit partes trahit impete vasto,
Apprensa ambabus manibus cauda simul omni,
Quam marcescentes raro ornant agmine lætæ.
Rupta tamen nulla est, aut ordine robore tanto
Mota: adeo validæ veniunt ad prælia vires
Parvæ, quas stabili jungit Concordia vinclo.*

*His quondam exemplis usus Mavortius Heros,
Qua possent ratione acies instruxit Iberas
Hostibus è victis laudem, & spolia ampla referre,
Hæc eadem, clara artificis modo pinxeris arte,
Dum puerorum inbians animis stupet inscia
turba,*

*Miraturque urbes, fluviosque, habitusque vi-
rorum,*

Stillabunt animis sensim documenta tenellis.

*Proderit & magni facinus pinxisse Siluri,
Qui vita ægrotans longæva, ac viribus haustis
Æger, in extremæ positus discrimine lucis,
Natorum turbam jubet acciri ocyus omnem,
(Oëtoginta illi fuerant) quibus ore verendo
Dicitur, & blanda pacem suasisse loquela.
Denique virgarum fragilem rupisse trementi
Unamquamque manu, omnes qua simul arte
nequivit*

Rumpere de numero juvenis præstantior omni.

*Sint satis hæc, nam me meditantem ac plura
parantem,*

*Scribere purpureo manantes sanguine fauces
Impediunt, & jam discedere nuntius ardet.*

THE following Epitaph compos'd by *Castelvetra* upon a certain *Sig^{ra}. Bianca*, who died in Child-bed at the Age of fifteen, is also worth relating.

*Ille ego Blanca meo Conjux jucunda marito,
Deliciæ Matris, deliciæque Patris,
Vix vitæ ter quinque meæ volventibus annis,
Æternum hoc humili rapta jacebo loco.
At Deus o plures Tibi præbeat æquior annos,
Filia, spes nostri sola puerperii.
Quæ si non poteras nisi matris funere nasci,
Jam mihi visa nimis mors cita, lenta fuit.*

FROM these Verses and others publish'd in this Book, the Reader may judge what credit is to be given to the Account we have of this Author from *Morin*, who amongst other things equally false asserts, that he could not make Verses, altho' he has given Rules for making them well.

ARTICLE XXX.

Defensio DECLARATIONIS celeberrimæ,
quam de Potestate Ecclesiasticâ sanxit
Clerus Gallicanus, XIX Martij MDCLXXXII.
ab Illust. & Reveren. JACOBO BENIGNO
BOSSUET, Meldensi Episcopo, &c. Lux-
emburgi, 1730.

That is,

*A Defence of the famous Declaration
concerning Ecclesiastical Power, made
by the Clergy of France, on the 19th
Day of March, 1682. Written by the
illustrious and reverend J. B. BOSSUET,
Bishop of Meaux, at the special Com-
mand of the most Christian King Lewis
the XIVth, and now first publish'd with
great care and exactness, from the Au-
thor's own Manuscript, in two Vol. in
Quarto, containing Vol. 1st, 359 Pages,
Vol. 2d, 433 Pages; with a short Pre-
face.*

BEFORE we begin to give our Reader
an Account of the Contents of this Book,
it may not be amiss to premise something con-
cerning the Occasion of it, and to set before him
the Articles of the Declaration, to which it re-
lates.

ACCORDING * to the Account of the best
Historians, it was a Prerogative of the Crown
of

* Vid. Du Pin Hist. Eccles. du Dix-septieme Siecle,
Tom. 3.

of *France*, as ancient, some say, as the very beginning of the Monarchy, for the King to enjoy the Revenues of all the Bishoprics in his Kingdom, and to collate to Dignities, and other Benefits not chargeable with the Cure of Souls, during the vacancy of any See, or until the Person named to succeed, should take the Oath of Allegiance, and qualify himself according to the usual Forms of admission.

THIS Prerogative, which his Predecessors claimed, the King was the rather willing to establish, because the Arch-Bishops and Bishops of *Languedoc*, *Provence*, and *Dauphiné*, as well as some others, pretended to plead an Immunity from it; and accordingly he issued out a Declaration, confirming this Branch of the Regalia, which all the Bishops readily received, except the Bishops of *Alet* and *Pamiers*; the latter of which published two Ordinances, wherein he complained of great Abuses, and excommunicated all those, who under pretence of the Royal Grant or Prerogative, should in his Diocese seize any Ecclesiastical Revenues. The Complaint was carried to Pope *Innocent XI.* who thereupon wrote three several Remonstrances to the King, and at last in Terms so very menacing, that the Bishops and Clergy, then assembled in Convocation, thought it proper to shew a just Resentment of the Pope's Conduct, and to assure his Majesty of their Readiness to protect both his Person and Rights, in case his *Holiness* should attempt any thing against them.

THE Pope however went on in his angry and menacing way, till at length the Opposition, which he gave the King in the Nomination of an Abbeſs, to the Convent of *Charonne*, pro-

provok'd the Parliament so, that they publish'd a Declaration, wherein they used his Holiness with great freedom, and pleaded very warmly the Exemption of the *Gallican* Church from his Jurisdiction: hereupon the Pope publish'd a Bull in answer to the Parliament; but the Bull, as soon as it appear'd, was suppress'd by public Authority.

THUS stood the Difference between ^{the} Pope and the King, when upon the King's having, the Year before, propos'd to his Clergy some Questions, concerning the Prerogative, which the Pope pretended to claim in his Dominions; they, at their next Convention, and after mature Deliberation, made at last the following Declaration, which we think proper to set down in its original Words.

I.

PRIMUM beato Petro, ejusque successoribus, Christi Vicariis, ipsique Ecclesiæ, rerum spiritualium & ad eternam salutem pertinentium, non autem Civilium ac Temporalium, a Deo traditam potestatem; dicente Domino, *Regnum meum non est de hoc mundo*; & iterum, *Reddite ergo quæ sunt Cæsaris, Cæsari, & quæ sunt Dei, Deo*: ac proinde stare Apostolicum illud, *Omnis Anima potestatibus sublimioribus subdita sit*: non est enim potestas nisi a Deo: *Quæ autem sunt, a Deo ordinata sunt*; itaque qui *Potestati resistit, Dei Ordinationi resistit*. Reges ergo & Principes in Temporalibus nulli Ecclesiasticæ Potestati, Dei Ordinatione, subjici, neque Autoritate Clavium Ecclesiæ directè vel indirectè deponi, aut illarum subditos eximi a Fide atque Obedientiâ, ac præstito fidelitatis Sacramento solvi posse; eamque Sententiam publicæ Tranquillitati

quillitati necessariam, nec minus Ecclesiæ quam Imperio utilem, ut verbo Dei, Patrum Traditioni, & Sanctorum Exemplis consonam, omnino retinendam.

II.

SIC autem inesse Apostolicæ sedis, ac Petri successoribus, Christi Vicariis, rerum Spiritualium plenam Potestatem, ut simul valeant atque immota consistant Sanctæ Œcumenicæ Synodi Constantiensis a sede Apostolicâ comprobata, ipsoque Romanorum Pontificum ac totius Ecclesiæ usu confirmata, atque ab Ecclesiâ Gallicanâ perpetua Religione custodita Decreta *de Autoritate Conciliorum generalium*, quæ sessione quartâ & quintâ continentur; nec probari a Gallicanâ Ecclesiâ, qui eorum Decretorum, quasi dubiæ sint Authoritatis, ac minus approbata, robur infringant, aut ad solum Schismatis Tempus Concilii dicta detorqueant.

III.

HINC Apostolicæ Potestatis usum moderandum per Canones, spiritu Dei conditos, & totius mundi Reverentiâ consecratos, Valere etiam Regulas, Mores, & Instituta, a Regno & Ecclesiâ Gallicanâ recepta, Patrumque Terminos manere inconcussos; atque id pertinere ad Amplitudinem Apostolicæ sedis, ut Statuta & Consuetudines tantæ Sedis, & Ecclesiarum consensione firmatæ, propriam stabilitatem obtineant.

IV.

IN fidei quoque Quæstionibus præcipuas Summi Pontificis esse partes, ejusque Decreta ad
omnes

omnes & singulas Ecclesias pertinere, nec tamen irreformabile esse judicium nisi Ecclesiæ Consensus accesserit.

THIS was the Declaration which the Clergy made, and which the King immediately confirmed by an Edict, requiring all Professors in every University, and all Bishops of every Diocese, to take care to teach and propagate the Doctrine contained therein. But no sooner was the Declaration publish'd, than several Treatises appear'd against it, as giving too much countenance to Heretics, and weakening the Authority of the Apostolic See; which was the occasion of our Author's writing his Vindication of it, in order to shew that it deserved no such Censure, nor was in the least prejudicial to any Power that the *Roman Pontif* had a right to claim.

THE whole is divided into 15 Books: and in the Ist he shews, from the Profession of Faith, which, according to the Council of *Trent*, every one of the *Roman* Communion was oblig'd to make, and from the Authority of those Divines, who favour'd the Doctrine of the Declaration, that the Clergy of *France* could not intend thereby any diminution of the Papal Power, tho' there is no manner of Foundation from our Saviour's Words to *St. Peter*, [*Luke 22. 32.*] to infer the Infallibility of his Successors.

IN the IId he proves, That the Declaration could not deserve any Censure, because the greatest Abettors of the Pontifical Supremacy, such as *Ant. de Rosellis*, *Cajetan*, *Bellarmin*, *Suares*, and some modern Doctors of *Lovain*, have been of opinion, that Popes are liable to err,

err, and in matters of Faith, their Authority is inferior to that of a general Council.

IN the III^d he observes how falsely his Adversaries have stated the Question, and, from a true State of it, argues that the *Gallican* Clergy have been guilty neither of Heresy nor Schism, in supposing a Council superior to the Pope, since several Schoolmen and Canonists, who favour the Pretensions of the See of *Rome* most, have frequently maintain'd, that, in some Cases, the Pope may be justly censur'd or deposed, and thereupon have given up the Doctrine of his Infallibility.

IN the IVth he begins with an Examination of the first Article of the Declaration, which asserts *that Kings and Princes, in their Temporalities, are subject to no ecclesiastical Power whatever; nor may they be deposed from Dominion, or their Subjects released from their Obedience by any Authority of the Keys of the Church*: The contrary to which, some, as he tells us, maintain'd viz. "That the Bishop of *Rome*, who is
 " Christ's Vicar, is by divine Right the King
 " of Kings, and Lord of the Universe; that
 " as soon as his pontifical Dignity commenc'd,
 " all other Kingdoms and Empires devolv'd
 " into it, so that the Sword of *temporal* as well
 " as *spiritual* Power is put in his hand, and
 " all Dominion so absolutely given to him, that
 " he can, at any time, depose even infidel
 " Kings, (and much more such Christian Prin-
 " ces as offend him) and give away their King-
 " doms to whom he pleases."

OF what horrid and detestable Consequences this Doctrine must needs prove; the Parent of Wars and Seditions! and of what short Date
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and Continuance it has been in the Christian Church; how *Gregory II.* in the latter End of the ninth Age, at first broach'd it, and by what Means and concurring Circumstances *Gregory VII.* (whose Temper and Character he has given us a full Account of,) brought it to perfection; how by a pretended Grant he dispos'd of *Spain* and *Sardinia*; and for what Reasons *Hungary* and other Kingdoms and Provinces gave up themselves to the Papal Jurisdiction: these and several other Points of the like nature, he first discusses, and then resolves the whole Controversy concerning the *Regal* and *Papal* Power into these five Propositions, which he afterwards proves severally.

1. THAT the Royal or Supreme Power, instituted for the good Government of Things temporal, was, from its first Beginning, lawful, even among Infidels.

2. THAT this Power among Infidels was of divine Institution.

3. THAT it was so instituted by God, as to be next and immediate under him, and that he has appointed no Power either to oppose or controul it.

4. THAT, by the Institution of the Levitical Priesthood, he hath made no Alteration in the State of kingly Power, but abundantly declared that it is next under him, and in Matters submitted to its cognizance Supreme. And,

5. THAT, by the Institution of the Christian Priesthood, there is no Change made in Civil Government, nor any Power given to any Priests whatever, either in the New Testament, or in the Tradition of the Fathers, of interfering in temporal Matters, or deposing of Princes.

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IN the Vth Book he makes good these Propositions; 1st, From Arguments taken from the Reason of Things. 2dly, From the Authority of the Old Testament, where he answers the Objections, which his Adversaries are apt to alledge from thence. 3dly, From the Authority of the New Testament, where he likewise answers some Objections, drawn from thence; and then, 4thly, Makes it appear, from the writing of *Gelasius* and other Popes, that the Powers of the Church and of the Crown are Things quite distinct and separate.

IN the VIth, he gives us the Opinions of Fathers, and Examples taken from Ecclesiastical History; and successively proves from the Apostolic Age, down to the Time of *Gregory VII*, That Christians lived always obedient to their Princes; and that, tho' some wicked Princes might be excommunicated both in the *East* and *West*, yet their Subjects were so far from invading their Civil Authority, or molesting their Government, that they submitted to the bitterest Persecutions, even from Pagans and Heretics, and at a time when their Condition was far from being impotent or incapable of resisting.

IN the VIIth he pursues his Enquiry through the time of *Gregory* the VIIth, and succeeding Popes, when the deposing of Kings came into Practice; and from incontestable Authorities shews, that this Method of proceeding, which at first was done without the Countenance of any Canon, or the Approbation of any Council, contrary to the Sentiments of the greatest Men of those Times, and against the Remonstrances of several particular Churches, was a dangerous Precedent, and attended with very fatal Consequences.

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IN the VIIIth he relates what was done from the Time of *Gregory* the VIIth, in several subsequent Councils, in order to aggrandize the Papal Power, and impair the Authority of temporal Governours; and upon the whole sufficiently expresses his Dislike of it in the Words both of *Origen* and *Chrysostom*, on *St. Paul's* Epistle to the *Romans*, *Let every Soul be subject to the higher Powers, &c.*

THE *second* Volume is design'd to establish the Doctrine contain'd in the other three Articles of the Declaration, whereof the first is this, "That the Successors of *St. Peter*, who are Christ's Vicars, have such full Power in spiritual Affairs, as the Decrees of the Council of *Constance*, in its fourth and fifth Sessions, have allow'd them, &c." And this he does

IN his IXth Book, by establishing the Text, clearing the Sense, and vindicating the Authority of the said Decrees.

IN the Xth, by enquiring into the Authority of the Council of *Basil*, and some other Synods, wherein the Decrees of the Council of *Constance* are confirmed.

IN the XIth, he first lays down the third Article of the Declaration, which is this; "That the Exercise of the apostolic Power, is to be moderated by Canons, made by the Spirit of God, and received with universal Reverence, and that the Rules and Customs, received by the Church of *France*, are still in force." The former of which he proves by observing, that the Church of *Rome* has all along govern'd other Churches by the same Canons, that she herself was govern'd by; and the latter, by shewing, that the *Gallican* Church, in following the ancient *African* Church, under

Aureolus and *Augustin*, has certain Liberties and Immunities of its own, but such as no ways in-trench upon the Rights of the Apostolic See.

IN the XIIth, he first lays down the fourth and last Article of the Declaration, which is this——“ That in Matters of Faith, the Pope
“ has the chief Decision, and that his Decrees
“ belong to every particular Church, tho’ they
“ be not infallible, without the Consent of the
“ universal Church.” And this he proves by examining the Practice of the eight first general Councils (as he calls them) and thence observing, what Points of Doctrine came under Debate, and what Heresies were censur’d and condemn’d by them.

IN the XIIIth, he answers a common Objection, viz. that these Councils receiv’d all their Sanction from the Pope’s Confirmation, by shewing that in all the abovemention’d Councils there was no such Confirmation requir’d, and that every Bishop, who was present, was not a *Counsellor*, but a *Judge*; did not advise the Pope how to determine a Point in dispute, but ratified his Opinion or Decree concerning it, with his own Consent and Authority.

IN the XIVth. he shews, in relation to those Points of Faith, which are determin’d without any General Council, and by the sole Consent of the Church, what Matters may, and what may not be decided without the Consultation of a Synod; but gives us good Reasons to suspect, that when Decisions of this kind have been made by the Pope’s sole Authority, good and holy Men have sometimes been doubtful about them, and at others perceived them to be absolutely false. And therefore,

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IN the XVth, and last Book, he shews that, tho' our Saviour's Words to St. *Peter*, [*Matt. xvi. 16, &c.*] might imply that neither St. *Peter* himself, nor the Catholic Church represented by him, nor the Church of *Rome* in particular which he founded, should ever fail in point of Faith; yet it did not therefore follow, that the same Promise, to the End of the World, should be fulfilled in every one of his Successors, since some of them, without all controversy, have been often defective herein. And so he concludes with a long Corollary, shewing that the *Roman Primacy* is so far from being impaired, that it is rather illustrated and confirmed, by the Doctrine contain'd in the Clergy's Declaration.

THIS is the Substance of what has been spun out to so long a length, wherein a great Compass of reading is shewn; but whether it be that *Opus Aureum, hætenus reconditum, tam diu desideratum, toties laudatum, sed præsertim hisce temporibus, propter ferventia iidem Partium Studia, maximè necessarium*, (as it is described in the Preface,) I leave the curious and judicious Reader to determine.

ARTICLE XXXI.

Francisci Fabricii Fides Christiana Patriarcharum ac Prophetarum, Exhibita Dissertationibus novem ad selectos Textus Vet. & Novi Testamenti, &c. Subjectæ sunt calci duæ Orationes, dictæ cum Rectoris Academiae Munere abiret: 1. De Scholis Prophetarum. 2. De Scribo edocto in Regno Cœlorum. Lugduni Batavorum apud Sam. Luchtmans 1730.

That is,

The Christian Faith of the Patriarchs and Prophets shewn in nine Dissertations upon Texts selected out of the Old and New Testament. To which are added, two Orationes spoken, when he ceased being Rector of the University of Leyden: The former, of the Schools of the Prophets; and latter, of the Scribe instructed in the Kingdom of Heaven; in 4°, containing Pag. 668, with a short Preface.

OUR Author in his Preface, tells us, that, in order to establish the Doctrine of *Christ's being the only and perpetual Foundation of the Church in all Ages*, he had published before two Volumes of Dissertations, in the former of which he proves, that the *Antediluvian Patriarchs*, such as *Adam, Seth, Enoch, &c.* and in the
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the *latter*, that among the *Postdiluvian* Patriarchs, *Noah*, and *Abraham* in particular, believed in Christ: and, in this Volume, he proceeds to the Consideration of some other Patriarchs, *viz.* *Isaac* and *Jacob*; then instances in one Prophet under the Law, which was *Moses*; another under the old Temple, which was *Jeremiah*; and another under the new, which was *Zechariah*: and from these Instances shews, that the Patriarchs, both before and after the Flood, and that the Prophets, under the Tabernacle as well as under the first and second Temple, saw Christ at a distance, and all along believed in him, *who is the same to-day, yesterday, and for ever.*

DISS. I.

THIS is our Author's Design: and, in order to execute it, his first Dissertation is, [from *Gen.* 27. 1, &c. and *Heb.* 11. 20.] *Isaac's blessing his two Sons*; wherein he considers, 1st, The Nature of this Blessing. 2dly, The Occasion of it. 3dly, The Justness or Equity of it. 4thly, The subject Matter of it. And 5thly, The Fountain from whence it arose, which the Apostle says, was *Faith*.

FIRST, As to the *Nature* of the Blessing, he tells us, that Benedictions were of two kinds, *private* and *publick*; either *ordinary*, such as Priests were appointed by God to pronounce to the People; or, *extraordinary*, such as Kings sometimes implored upon their Subjects, but more frequently Prophets bestowed upon Kings, and other great Men; predicting withal some certain Events, which in their appointed time, were to come to pass. Now the Patriarchs of old, who were Sovereigns in
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their Families, who ministred about Holy Things, and declared to them the Oracles of God, were in the Capacity of Kings, Priests and Prophets ; and, consequently, in their Benedictions, they did not only wish and implore Blessings, but foretel likewise what successively should come to pass, not in their own Families only, but in the World in general : and therefore their Predictions were always fulfill'd.

SECONDLY, Of this nature was *Isaac's* Benediction, and the *Occasion* of it (as the sacred History informs us) was, that he being now grown old, and seeing his Death approaching, ordered his elder Son to *take him some Venison, and make him savoury Meat, that he might eat it, and his Soul bless him, before he died*: But what relation this savoury Meat could have to the Blessing, is a Question, wherein our Author dissents from what the ancient *Jews* suppose, and Mr. *Le Clerc*, in his *Commentaries*, suggests, and agrees with the Opinion, which the greatest part of both Ancients and Moderns approve, viz. that as Meat and Wine, which refresh the Body are known to give a fresh Vigour and Spring to the Mind, especially in those, whose Spirits and natural Heat are almost extinct with old Age, there can be no Incongruity in supposing, that therefore this good old Man might desire some *savoury Meat* to be made him, that when his Body and Mind were both exhilarated, he might be a proper Instrument to receive the Inspirations of the Holy Spirit, and to pronounce his Blessing, and Prediction of future Events, with better Emphasis.

THIRDLY, As to the *Equity* of the Thing, our Author excuses *Isaac*, in designing his Blessing for his elder Son *Esau*, even tho' the Prophecy before

before their Birth, [Gen. 25. 23.] had determin'd it to the younger ; because the Patriarch might possibly understand the Prediction, (as it appears at first sight,) to relate to their Posterity, and not their Persons : that *Rebecca* however might take it in another Sense ; and therefore, being angry with *Esau* for marrying into the Family of the *Hittites*, [Gen. 26. 34, 35.] and acquainted with his prophane parting with his Birth-right, might well enough desire her younger Son *Jacob* to have the preference in the Benediction : but as for *Jacob*'s Conduct in telling a Lye upon this occasion, he accounts it directly sinful, because whatever a Mother's Authority may be over a Child, there can be no case whatever, wherein we may do *Evil, that Good may come of it.*

FOURTHLY, These Things being premised, our Author proceeds to enquire into the *Subject-Matter* of both Benedictions ; and observes, that in *that* of *Jacob* are comprized both *natural, civil, and spiritual* good things, *ver. 28, 29.* whereas that of *Esau* makes mention only of the two former, [*ver. 39, 40.*] and that, in this Particular, the essential Difference between the two Blessings consists : for, if in these Words, *Cursed be every one that curseth thee, and blessed be he that bleisseth thee,* some spiritual Blessing was not intended, how can the Benediction, conferred on *Jacob*, who lived in Exile, a Servant in his Father *Laban*'s House for many Years, and *the Days of whose Pilgrimage,* (according to his own Acknowledgment) were *few and evil,* while *Esau* lived at ease, the Possessor of a fine Country, and Lord of a numerous People ; how could his Blessing, I say, be better than what his Brother obtained ?

FIFTHLY, How the Patriarch's Blessings were accomplish'd in the Posterity of his two Sons, and in what sense *Jacob* was a Type of Christ, and *Esau* an Emblem of the unbelieving *Jews*, our Author endeavours to explain; and so resolves the Question, from the Words of our learned *Hammond*, how the Apostle might very well say, "That *by Faith* Isaac blessed Jacob
 " and Esau concerning things to come, altho' he
 " mistook the one for the other; for the Pa-
 " triarch, discerning what he had done, tho'
 " by mistake, remembers the Oracle, which
 " God had deliver'd before their Birth; and
 " considering how punctually the Blessing, thus
 " given to *Jacob* by him, did agree to *that*, he
 " now *by Faith* resolves that so it should cer-
 " tainly be, and thereupon renews the Blessing
 " to *Jacob*; *Yea, and he shall be blessed, and I*
 " *have made him thy Lord.*"

DISS. II.

Of *Jacob's Ladder*, from *Gen. 28. 10—19.*

IN this Dissertation our Author undertakes to do these three things.

FIRST, To give us an Explication of the History itself, both as to the Words and Things.

SECONDLY, To shew that this Dream of *Jacob's*, and whatever he saw and heard therein, was from God: and,

THIRDLY, To enquire what therein was signified to the Patriarch.

FIRST, In the *Exposition* of the History, our Author observes upon the Time when, the Place where, and the Manner how, this Transaction happen'd; and, under this last Article, in-
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forms us how Dreams, that are sent upon us from God, may be distinguish'd from such as arise from natural Causes: as, *first*, when the Idea's of things are so strongly, clearly, and distinctly impressed upon our Imaginations, that they leave no room to doubt of their arising from something more than usual; *secondly*, when the Dream relates to Matters of an important moment, and such as suit with the Dignity of God, and the Circumstances of the Person; and, *thirdly*, when he feels such an awful Sense of the Divine Majesty's being present, as can proceed from nothing but a supernatural Operation. He observes farther, from the Circumstances concerning *Jacob*, his seeing a Ladder reaching from Earth to Heaven, and his hearing the Lord speak from the Top of it; his erecting a Stone for a Pillar, and calling the Name of the Place *Bethel*; the various Fictions of the *Jewish* Rabbins about these matters, too trivial and tedious here to relate.

SECONDLY, In shewing that this Dream did come from God, he takes it for granted, that God, by his Omniscience and Almighty Power, can inject Dreams when, and to whom he pleases; and, that the Night-time is the properest Season for the Mind, when vacant from worldly Cares, and not distracted in its Thought with outward Objects, to receive the Divine Impression: and so numbers up all the above-mention'd Qualities of a Dream sent from Heaven, meeting all in this of *Jacob*, and filling his Mind with so powerful a Conviction, that we find him crying out, *How dreadful is this Place! this is none other but the House of God, and this is the Gate of Heaven: ver. 17.*

THIRDLY, In searching into the true *Signification* and Mystery of this Vision, he first rejects many vain and forced Conjectures, both among *Jews* and *Christians*; and then evinces, that the most obvious and natural Meaning of it is this—That this Ladder, with Angels ascending and descending, and God standing at the top of it, is a fit Emblem of the Divine Providence, watching over all, more especially over good Men, and particularly over *Jacob* at this time. The *Lord's standing above the Ladder*, in some measure represents him, who is the first Cause and Mover of all things, and (as the Psalmist expresses it) *who has his Dwelling so high, and yet humbleth himself to behold the things that are in Heaven and Earth*. The *Ladder reaching from Heaven to Earth*, denotes the Dispensations of that Providence, whence *every good and every perfect Gift cometh*: The *Angels* are literally the Ministers, that execute the Dispensations of his Providence; *the descending*, such as come to perform his Decrees on Earth; *the ascending*, such as return with a Report of our Behaviour to Heaven; and the several Rounds of the Ladder, no bad Representation of the various Workings of that Providence, according to the different Objects it is employ'd about.

BUT besides this obvious Interpretation, our Author is of opinion, (as are several other great Divines) that this Ladder, *reaching from Heaven to Earth*, is a fit Emblem of the Person and Office of our Saviour Christ, who, by joining his Divine Nature to ours, has *descended* to us; and, by his Merits and powerful Intercession, causes us to *ascend* to Heaven; And this he proves by several Arguments drawn from Reason, as well

as the great Analogy he supposes between this Ladder and that Communion, which Christ's meritorious Performances have made between Heaven and Earth.

Diss. III.

Of Jacob's Wrestling, from Gen. 32. 24—30.

IN this Dissertation our Author proposes ;
FIRST, To give a plain Explication of the Words and Things occurring in the History.

SECONDLY, To enquire, whether this Wrestling of our Patriarch's was true in fact, and what happen'd to him while he was awake ; or only imaginary, and what he dreamed of.

THIRDLY, To examine who this *Man* was, who wrestled with *Jacob*, and blessed him, and called his Name *Israel* : and,

FOURTHLY, To explain what was the Design and Signification of this Wrestling.

FIRST, In *explaining the Words*, and other Matters occurring in the History, our Author observes, *first*, upon the Conflict itself, as to the *Person* with whom, the *Manner* how, and the *Space* how long, *Jacob* wrestled ; *secondly*, upon the Incidents attending it, where the Angel's *touching the Hollow of Jacob's Thigh*, and desiring to depart, because the Day was going to break, are somewhat oddly accounted for by Rabbinical Writers ; and, *thirdly*, upon the happy Success of it, which ended in the Acquisition of a Blessing, and the Change of *Jacob's* Name into *Israel*, where the true Import of that Word is stated, and the Sense, in which a Man may be said to prevail against God, explained.

SECONDLY, In enquiring into the *Manner* of this Wrestling, whether it was *real*, or *imaginary* only ;

only, he produces the Opinions of several *Jewish* Writers, who assert the latter, and support their Assertions with different Arguments ; but these Arguments he first refutes ; and then, to prove it a *real* and personal Conflict, among other proofs, he insists chiefly on the Words of the Text ; viz. that as *Jacob* passed over *Panuel*, *he halted upon his Thigh, therefore the Children of Israel eat not of the Sinew that shrank, which is upon the hollow of the Thigh, unto this Day.* ver. 31, 32.

THIRDLY, In examining who it was that wrestled with *Jacob*, our Author observes, that the original Word, which we render *Man*, denotes a Person of Eminence, either for Strength, Worth, or Nobility ; and thereupon he informs us, that according to the Sense of several Interpreters, both *Jewish* and *Christian*, this Person was reputed an Angel ; but whether a good or evil Angel, has been matter of Debate among them. The most usual however, and indeed the most probable Opinion is, that it was the *Angel of the Covenant*, the Son of God, the *Messias* ; which our Author seems to evince, not only from the Words of *Jacob*, declaring that he *had seen God face to face*, but from the Authority likewise of several great Divines, among whom he makes mention of *Fran. Junius*, whose Words are these : *Nobis itaque non est dubium, quin hæc fuit Persona Christi, cujus Personæ illud maxime proprium est, ut se inaniat propter suorum Salutem : & ita senserunt Orthodoxi Patres.*

FOURTHLY, In explaining the End and Design of this Person's wrestling with *Jacob*, our Author observes, (in opposition to *Lightfoot* and others) that it was not in order to *slay* him, but rather to *confirm* his Courage, against the Inter-
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view he was to have with his Brother *Eſau*: he applies it however to a more ſublime Senſe, which he endeavours to ſupport by ſundry Arguments; *viz.* that *Jacob* was a Type of Chriſt, and his Conflict at this time a Prefiguration of his Sufferings, and the ſubſequent Perſecution of his Members the Church.

DISS. IV.

Of the Prophet like unto Moſes, from Deut. 18. 15.

IN this Diſſertation our Author propoſes theſe three things.

FIRST, To give us the general and grammatical Senſe of the Words.

SECONDLY, To find out ſome Subject, to which this Senſe of the Words may be applied: and,

THIRDLY, To enquire, whether this Subject has already exiſted or not; or, in other Words, whether this Prophecy has receiv'd its Accompliſhment.

FIRST, The Words which our Author is to explain, are theſe. *The Lord thy God will raiſe up unto thee a Prophet, from the miſt of thee, of thy Brethren, like unto me, to him ye ſhall hearken*: Where he remarks, (as the general Senſe of the Words) theſe ſeven Characteristics in the Perſon deſcribed; *fiſt*, that he ſhould be a Prophet; *ſecondly*, of Divine Origin; *thirdly*, born an *Iſraelite*; *fourthly*, in the Land of *Canaan*; *fiſthly*, for the Benefit of his Countrymen; *ſixthly*, equal to *Moſes*; and, *ſeventhly*, worthy of all Reſpect and Reverence: And here he produces the Teſtimony, not only of God himſelf, [*Numb. 12. 6, &c.*] but of ſeveral *Jewiſh* Writers likewise, as
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to *Moses's* Excellency in his *Prophetic* Capacity, in the Number and Greatness of the Miracles he wrought, and the Dignity of the Office he sustained, in being a *Mediator* between God and his People.

SECONDLY, In *finding out the Subject*, to whom these Characters may agree, our Author refutes the Opinion of those, who apply them to the whole Order of Prophets after *Moses*, or to any particular Prophet, such as *Joshuab* or *Jeremy*, or any other in the Old Testament; and directly proves, that the Words can relate to the *Messias* only, as for several other Reasons, so particularly because both *St. Peter* and *St. Stephen*, [*Acts* 3. 21, and 7. 37.] have made this Application of them. Nor can indeed the Characters, ascribed to this distinguished Person, belong to any Number of Prophets, or any particular one, except it be the *Messias*, for Reasons too visible; but in him, (according to the consent of the best *Jewish* Writers) they all were to meet, and in a degree superior to what they were in *Moses*: for that his Prerogative, as a Prophet, was to be greater, and his Power, as a Worker of Miracles, more extensive, was the Voice of their Rabbins, and the general Expectation of the People.

THIRDLY, In enquiring into the *Completion* of this Prophecy, our Author applies it directly to *Jesus Christ*; and that not only by reason of the Testimony given of him in the New Testament, by *Nathaniel*, by *Peter*, by *Stephen*, and by the whole Multitude of the *Jews*; but more especially, because all the forementioned Marks of this eminent Person center in him; for he, according to the Confession both of Heathens and Mahometans, was a Prophet, raised

raised up by God, *Luke* 7. 16. from among his Brethren, *Heb.* 7. 14. in the midst of *Judæa*, *Luke* 2. 7. for the benefit of the *Israelites*, *Luke* 1. 69. and, both in the Matter of Prophecy, the Power of working Miracles, and the Office of his Mediation between God and Man, not only equal, but far superior to *Moses*; for, (as the Apostle has stated the Difference, *Heb.* 3. 5, 6.) *Moses verily was faithful in all his House, as a Servant; but Christ, as a Son, over his own House.* Having thus evinced our Lord and Saviour to be the *Messias*, or Prophet here spoken of, he answers the common Objections, which the *Jews* make use of to invalidate this Doctrine; and so concludes with an Obligation in conformity to what *Moses* here enjoins, and God himself proclaims from Heaven, *Matt.* 17. 5. that we should *bearken unto him.*

DISS. V.

Of the Glory of the Messias the Branch, from Jer. 33. 5, 6.

IN this Dissertation our Author undertakes, FIRST, To give us the literal Sense and Explication of the Words and Matters, contained in the Text.

SECONDLY, To find out the Object to which these Words may be applied: and,

THIRDLY, To shew their perfect Completion in the Person of our Saviour Christ.

FIRST, The Words which our Author is to explain are these: *Behold the Days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute Judgment and Justice in the Earth, and in his Days Judah shall be saved, and Israel shall*

shall dwell safely ; and this is his Name, whereby he shall be called, The Lord our Righteousness. Where our Author observes, that the Word, which we render *Branch*, sometimes signifies the *East* likewise ; but here gives the preference to the former Signification, only by this *Branch* he would have us understand, not the Excrecence of any Tree, but the Offspring of some Family, (as the Epithet annexed to it implies ;) and, in short, a Person of some Eminence and Distinction, of divine Original, sprung from the Seed of *David*, invested with a regal Authority, exercising that Authority to the public Benefit of his Subjects, and dignified with a peculiar Name, *The Lord our Righteousness*.

SECONDLY, In enquiring for the Person, to whom the Words in this Acceptation do belong, our Author refutes the Opinion of *Grotius*, applying them to *Zerubbabel*, because the Description in the Text far transcends the Merit of any mortal Man ; and therefore directly applies them to the *Messias*, of whom alone it can be justly said, that he was to come from God, was of the Family of *David*, reigned as King, had his Kingdom extended over the whole Earth, in it executed Judgment and Justice, and was the Author of Salvation, and the Fountain of Righteousness to all his Subjects.

THIRDLY, That all the Characters, recited in the Text, and applied to the *Messias*, do properly belong to *Jesus of Nazareth*, our Author evinces, by a particular Recital of them. For whether by the Word, [*Izemach*] we understand the *East*, or a *Branch*, the former he is expressly call'd in *Luke* 1. 78. and under the latter is frequently alluded to in Scripture ; he is said essentially to have sprung from God,
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Luke 1. 38. to have been of the Lineage of *David*, *Rom.* 1. 3. to have been a King, *Luke* 2. 11. to have an immense and everlasting Dominion, *Luke* 1. 32, 33. to exercise universal Judgment, *John* 5. 22, 30. to be Author of our Salvation, *Matth.* 1. 21. and the Fountain of our Righteousness, *1 Cor.* 5. 21. And therefore we may very justly conclude, that this Promise or Prediction receiv'd its Accomplishment in him.

D I S S. VI.

Of the Governour of Israel, from Jer. 30. 21.

I N this Dissertation our Author proposes,
F I R S T, To give us the plain Signification of the Words.

S E C O N D L Y, To enquire to what Person they are applicable; and,

T H I R D L Y, To shew in whom they are accomplish'd.

F I R S T, The Words of the Text are these:
And their Nobles shall be of themselves, and their Governour shall proceed from the midst of them, and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his Heart to approach unto me, saith the Lord? In which Words, the only Difficulty is, what God means, when he says, *I will cause the Person here spoken of, to draw near, and he shall approach unto me*; which *Grotius* takes in a low Sense, as if nothing more was meant thereby, than that God would make him his Friend, and hold a Communion with him; whereas, our Author applies them to a much nobler Sense, as if God intended to constitute him his Priest, both to offer an acceptable Sacrifice here on Earth,

and to make Intercession for his People, not in any terrestrial Sanctuary, but in the *highest Heavens*.

SECONDLY, The *Jews* indeed, and *Grotius*, too fond an Imitator of them, apply these Words to *Zerubbabel*; but this Opinion our Author refutes, and then, from the whole Series of the Context, and the Testimony of all ancient *Jews*, the magnificent Titles that are given him, and the sacred Offices he is appointed to, makes them only applicable to the *Messias*.

THIRDLY, And that this Prediction was fulfilled in the Person of *Jesus*; he likewise shews, by the Connection of the Text, with the other Parts of the Chapter, and by all the Relations and Offices applied to this Governour in the Text, concentrating in him: for, as he is frequently in Scripture stiled a King; so, in the Epistle to the *Hebrews*, his Title to a more eminent Priesthood, than was the *Levitical*, is abundantly made out by *St. Paul*, that great Explainer of all ancient *Mysteries*.

DISS. VII.

Of the Branch, who is both a King and a Priest, from Zech. 6. 12, 13.

The Words upon which this Dissertation is founded are these: *Thus speaketh the Lord of Hosts, saying, Behold the Man, whose name is the Branch, and he shall grow up out of his place, and he shall build the Temple of the Lord, even he shall build the Temple of the Lord; and he shall bear the Glory, and shall sit and rule upon his Throne, and he shall be a Priest upon his Throne, and the Counsel of Peace shall be between them both: Where-* upon our Author proves, (contrary to the Opinions

nions of some modern *Jews* and *Christians*) that they cannot possibly be applied, either to *Josuah*, or *Zerubbabel*, because how great Persons soever these might be in their respective Generations, they were far from coming up to the Character of *the Man whose Name is the Branch*: and therefore he makes no scruple, (in conformity to the Opinion of the ancient *Jews*, and in analogy to the Properties here specified) to apply them directly to the *Messias*, because he rightly conceives, that the Title of a *Man*, who is call'd the *Branch*, who is to build the Temple of the Lord, to bear the Glory, to sit and rule on his Throne, as a Priest and a King together, and to have the Ministry of Reconciliation between God and Mankind in his hand; can appertain to none but a Person so extraordinary. And, for this reason, he finds the Prophecy accomplished in our *Jesus of Nazareth*, who may properly enough be said to have built the Temple of the Lord; (not a material Temple made with Hands, but the natural Temple of his Body) both at his Incarnation, whereof himself was the Author, and at his Resurrection, which was effected by his Almighty Power; who may be said to be a Priest, to bear Glory, to sit upon his Throne, and to have the Counsel of Peace in his Intentions, since the Scripture declares of him, That *Christ*, being come an High Priest of good things to come, by his own Blood enter'd in once into the holy Place, having obtained eternal Redemption for us, Heb. 9. 11, 12. That God hath highly exalted him, and given him a Name which is above every Name, that at the Name of Jesus every Knee should bow, of things in Heaven, and things in Earth, and things under the Earth, Phil. 2. 9, 10.

That God has set him at his own right hand, in heavenly Places; far above all Principality, and Power, and Might, and Dominion, and every Name that is named, not only in this World, but also in that which is to come; Eph. 1. 20, 21. and that we have Peace with God through our Lord Jesus Christ, by whom also we have access by Faith, into the Grace wherein we stand; Rom. 5. 1, 2.

D'ISS. VIII.

Of the Continuance of the Vision, from Hab. 2. 3.

THE Passage, upon which this Dissertation is formed, runs thus: *For the Vision is yet for an appointed time, but at the End it shall speak, and not lye; tho' it tarry, wait for it, because it will surely come, it will not tarry.*

IN the Exposition of which, our Author observes,

FIRST, That by the word *Vision* we may either understand *Prophecy* [1 Sam. 9. 9.] i. e. some new Revelation of the divine Will, and the Preaching and Explication of what is already revealed; or the Worship and Service of God, according to the Rites and Ceremonies of the *Levitical Law*, which were visible Emblems, or *Shadows of good Things to come.*

SECONDLY, He observes, that the original Words, which we render *at the End it shall come*, as they will equally bear it, so would they be better translated by a *Noun*, than a *Verb*, which makes the Sense to be this—that *at the End*, i. e. the Time appointed in God's determinate Counsel, the Speaker, or rather *the Preacher will come, and will not lye.* And that by this Preacher we are to understand the

the *Messias*, we have not only the Testimony of most *Jewish* Interpreters, but the Sense of the Prophet himself, confirmed by the Application, which the Apostle makes of it: for, whereas the Prophet says of this Preacher [Ver. 4.] That *the Just shall live by his Faith*, which certainly can be applicable to no lesser Person than the *Messias*; the Apostle applies the Words to our Saviour's second Coming, *Yet a little while, and he, that shall come, will come, and will not tarry: now the Just shall live by Faith.* Heb. 10. 37, 38.

So that the Sense of the Words according to this Explication is——“ That the Gift of
“ Prophecy, at least the ordinary Explication
“ of the Law, and the Temple-Service accord-
“ ing to the several Ceremonies thereof, should
“ not be abolished, until the *Messias* should
“ come.” And how this Prophecy, by the coming of our Lord Jesus, received its Accomplishment, our Author proves by the Tokens assigned in the Text, *viz.* That he was a Preacher of Righteousness, and a *Teacher sent from God*; and that until the Time of his coming, nay, until the time of the Destruction of the Temple by *Vespasian*, the legal *Œconomy*, or the Service and Ceremonies of the Law, which he calls the *ordinary* Vision (as Prophecy was the *extraordinary*) were observed and kept up. And so having exposed, from the very Principles of the ancient *Jews*, some weak Evasions which the modern *Jews* make use of, he concludes, that the very *Messias*, who was promised to the Fathers, foretold by the Prophets, prefigured by the Law, and expected by good Men, was our blessed *Jesus*, whom, *in the fulness of time*, God sent into the World, *made of a*

Woman, made under the Law, to redeem them that were under the Law, and that we might receive the Adoption of Sons. Gal. 4. 4, 5.

DISS. IX.

Of Jesus's Descent from the Family of David.

IN this Dissertation our Author proposes these two Things :

FIRST, To prove it matter of Fact, that *Jesus* did spring from the Family of *David*; and,

SECONDLY, To answer some Objections which the modern *Jews* are apt to make against it.

FIRST, As to the Fact it self, he proves the Truth of this, 1st, From the Authority of the Evangelical History, which brings in the *Jews* of that time acknowledging it; which from the public Taxation of the *Romans*, mentions his Birth and Pedigree; and which appeal to the *Genealogical* Tables of the *Jews* themselves. 2^{dly}, From the silence of his most enraged Enemies, and enraged against him for this Reason, because he took upon him the Stile and Title of the *Son of David*. And 3^{dly}, Either from the tacit Consent, or open Acknowledgement of the *Jews* themselves, and such as are among them, Authors of the best Esteem and Reputation.

SECONDLY, As to the Objections that are usually made against this Fact, our Author answers—That these ought to have been made by the *Jews*, who were cotemporary with the Apostles; and having the *Genealogical* Tables, to which the other appealed, at any time to resort to, were certainly more competent Judges of the Question, than any of their Posterity: but since no Allegations of this kind were ever made,

made, 'tis a sufficient Presumption that there was no suspicion of Fallacy in our Saviour's pretending to be sprung from the Seed of *David*.

THE great Difficulty of all is, "That in the Genealogies, recorded by *St. Matthew* and *St. Luke*, *Joseph* indeed is said to have descended from *David*, but no mention is made of *Mary's* Lineage; though it be certain, that, by the Power of the Holy Ghost, our Saviour had his Original from her."

To which our Author makes several Replies, which other learned Men have advanced, but seems to be best satisfied with this—That there is no Omission (as is pretended) of *Mary's* Genealogy, since *St. Luke* takes care to insert it, even as *St. Matthew* does *Joseph's*; for, whereas *Matthew* says of him, that he was the Son of *Jacob* [Chap. 1. 16.] and *Luke*, that he was the Son of *Heli* [Chap. 3. 23] this *Jacob* might be his own Father, and this *Heli* his Father-in-law, the Father of *Mary*, and Grandfather of *Jesus Christ*. From this the Computation goes on, with this only difference, that *Joseph* is said to have descended from *Solomon*, and the Kings after him, *Matt.* 16. and *Mary* from *Nathan*, *Solomon's* Brother, *Luke* 3. 31. but no mention is made of *Mary* at the first setting out, because (according to the Proverb among the *Jews*) Women are never admitted into their Genealogies.

THESE are all the Dissertations contained in this Volume; but there being added two Orations, made when our Author was Rector of the University of *Leyden*, of these we shall give this summary Account; viz. That in the former of these, concerning the *Schools of the Prophets*, he has given us the Original, Pro-

gress, and Discipline of them ; the Design of their Institution, and the Nature and Excellence of their Exercises ; their gradual Increase, and total Discontinuance after the Captivity ; together with a proper Application to the University, wherein he spake : And that, in the *latter*, which treats of *the Scribe instructed in the Kingdom of Heaven*, of the various Significations of the Word *Scribe*, and his peculiar Office among the *Jews* ; of the Manner and End of his Education, the Meaning of the *Things new and old*, and the proper Business of a Preacher instructed therein ; together with an Exhortation to Persons of all Sciences, that they would apply themselves to the Study of Theology ; and all this is done in a clear Method and elegant Stile, and with a sufficient Demonstration of an *Oratorical Force*, and lively Imagination,

ARTICLE XXXII.

Institutiones Theologiæ Typicæ, Emblematicæ, & Propheticæ, in usum Auditorii Domestici conscriptæ, & publici Juris factæ, a JOHANNÉ vanden HONERT, J. H. Filio, &c. Lugduni Batavorum apud Sam. Luchtman, 1730.

That is,

Institutions of Typical, Emblematical, and Prophetical Theology, wrote for the Use of a private Auditory, and afterwards made public, by J. HONERT, &c. To which is added his Oration of the Divine Nuptials, or Christ's Marriage with his Church, in 4to. containing 745 Pages, with a Preface of 30 Pages.

TO reconcile the Reader to the Title of his Book, our Author, in his Preface, takes notice, that, as there are several Branches of Divinity, which derive their Names from the Subjects they treat of; such as *Moral*, from the Rules it prescribes for the Conduct of Life; *Didactical*, from the positive Doctrines it explains; and *Polemical*, from its defence of Truth and confutation of Errors: so, from the various Kinds of Types, Emblems, and Prophecies occurring in Scripture, that Branch of Divinity, which treats of these, may not improperly have its Denomination. But, because Mr. *Le Clerc*, in his Annotations upon Dr.

Dr. Hammond's New Testament, has but too plainly denied the *Reality* of all Types, or that *they had any similitude* or previous Relation to the *Things before the Event*; he therefore sets himself (in the Remainder of his Preface) to confute this erroneous Notion: which he does with some severity, tho', at the same time, he does not forget to censure the Wildness and Indiscretion of those, who are apt to run every thing into Mystery and Allegory.

P A R T I.

THE Book, according to its Title, naturally divides it self into three Parts; as an Introduction to the *first* of which, our Author considers the Nature of *typical* Theology, viz. That it is *the Knowledge and Explication of the Histories and Ceremonies, which either before or under the Law, were previous Representations or Prophetial Pictures* (as he calls them) of the *Messias, and his Kingdom under the Gospel*. Next, he explains the several kinds of Types, *Technical, Moral, and Prophetical*; the last of which he only considers here, then shews us the Agreement and Difference between a Type and an Emblem; and having laid down some Rules for explaining this part of Divinity, he proposes to treat,

I. OF those HISTORICAL Types, which are found

1. IN the Creation of the Universe.
2. IN the Fate of the World and the Church.
- I. BEFORE the giving of the Law, viz. in the first World, *before*, and in the *second*, after the universal Deluge. And,

2. AFTER the giving of the Law, to the compleat Satisfaction made by Christ.

II. OF those CEREMONIAL Types, which relate to sacred *Places, Persons, Things,* and *Times.*

I. AS to HISTORICAL Types:

1st, THAT the Creation of the Heaven and Earth were prefigurative of the Dispensation of the Gospel; and God's *resting on the seventh Day*, a Type of (what the end of that Dispensation is) our Cessation from all Grief, and Enjoyment of all Felicity in the Kingdom of Heaven, our Author shews from several Passages in Scripture, but more particularly from 2 Cor. 4. 6. Gal. 6. 15. and Isai. 63. 17.

2^{dly}, THAT in the *first World*, and before the universal Deluge; *Adam*, the common Head and Representative of Mankind; *Abel*, the good Shepherd, who offer'd an acceptable Sacrifice to God; *Enoch*, who walked with God, and was translated into Heaven; and *Noah*, the Head and Father of all those, that escaped the Deluge, and their Introducer (as it were) into the new World; were all, in their different Circumstances, prophetic Types of Jesus Christ; is manifest from Rom. 5. 14. Eph. 5. 2. Act. 1. 9. Heb. 2. 10, &c.

3^{dly}, THAT in the *second World*, and after the universal Deluge to the Birth of *Isaac*, the Covenant God made with all Creatures was a probable Type of the *Evangelical Covenant*, which in the fulness of Time, was to commence; and *Noah's* three Sons, of three different sorts of Men at the first preaching of the Gospel; the wicked *Ham*, of the carnal *Jews* and

and *Gentiles*; *Shem*, of the first *Jewish*, and *Japhet*, of the first *heathen Converts* to Christianity; that the Tower of *Babel* might be a Type of the Kingdom of Antichrist, as *Abraham*, the Father of the Faithful, and *Melchisedeck*, the King of *Salem*, which is the King of Peace, were eminent Figures of Christ; our Author has shewn by a sufficient number of Scripture-Quotations.

4thly, THAT, in the space from *Isaac's* Birth to the *Israelites* Deliverance out of *Egypt*, *Abraham's* Family typified the Christian Church; *Isaac's* two Sons, the one hated, and the other beloved by God, the Rejection of the *Jews*, and the Adoption of the Heathens into the Faith of Christ; as *Jacob's* twelve Sons were of our Saviour's twelve Apostles. That *Joseph*, in several Instances of his Life, *Moses*, in his Prophetic, *Aaron*, in his Sacerdotal, and *Joshua*, in his Military and Triumphant Capacity, were Figures of Christ; even as *Pharaoh* was of Antichrist, and the *Israelites* in Bondage, of the Christians under Persecution.

5thly, THAT, in the space from *Moses* to Christ, there are to be found Types almost innumerable, both *personal* and *real*, of our blessed Saviour and his Church; that most of the *Worthies*, both under the *judicial*, and *legal* Œconomy, such as *Deborah*, *Gideon*, *Sampson*, *Samuel*, *David*, *Solomon*, and all the High Priests legally ordained; and most of the things therein commemorated, such as the Burning Bush, the Pascal Lamb, the Pillar of a Cloud, the Manna, the Rock, *Aaron's* Rod, and the Brazen Serpent, according to the Judgment of the Author to the *Hebrews*, were all of this kind.

i. e. Figures for the Time then present, and Shew

dows of good Things to come, [Heb. 9. 9. and 10. 1.] our Author has likewise evinced by proper Citations.

II. As to the *Ceremonial Types*: That in such as relate to *sacred Places*, the whole Land of *Canaan*, the City of *Jerusalem*, the Tabernacle, the Temple, and the Holy of Holies, with the many mysterious things therein contained, were Types of Heaven; That, in such as relate to *sacred Persons*, the High-Priest and Priests were Figures of Christ, as the *Levites* and *Nazarens* were of all good Christians; That, in such as relate to *sacred Things*, the several Lotions and Purgations, the Rite of Circumcision, and the Whiteness of the High-Priest's Vestments, denoted internal Sanctity, as all expiatory Sacrifices did the meritorious Death of Christ; and lastly, that in such, as relate to *sacred Times*, the Weekly Sabbath, the Sabbatical Year, and the Year of *Jubilee*, were prefigurative of our eternal Rest and Happiness in Heaven, even as the Time of the Passover, and the great Day of Expiation, were typical of the shedding of that precious Blood, which opens the Gates of Heaven to all Believers: all this our Author has evinced by Citations from Scripture, pertinent and full, but too numerous here to be repeated.

PART II.

As an Introduction to this second Part of his Work, our Author first considers the Nature of Emblematical Theology, viz. that it is the *Knowledge and Explication of the Oratorical Figures which are taken from natural Things and Actions, and introduced into the Word of God, to express divine Things and Actions, in such a manner,*

manner, that, by looking upon one we may, as it were in a Picture, behold the other: He next shews the Agreement and Difference between an Emblem and a Parable, a Sign, Similitude, and propheticall Vision; then gives us Rules for the Explication of Emblems, and so proposes to treat of them under the Notion, 1st, of *Natural*, 2^{dly}, *Æconomical*, 3^{dly}, *Political*, and 4^{thly}, *Mechanical* Emblems.

FIRST, As to *natural* Emblems, our Author divides the World into three Parts, viz. the Heavens, the Earth, and the Sea, whereof the first he makes an Emblem of the Governours of the Church; the second, of its Members; and the third, of the Heathen Nations, that differ from it.

THE *supreme* Heaven represents God's Dominion in his Church; and the *etherial* Heaven, the *æconomical* Government of it: for there is the *Sun*, which is an Emblem of Christ, whose Light (which is Truth) banishes the Clouds of Ignorance; and there is the *Moon*, which denotes a Council or Synod of the Church, as the *Stars* do the several Guides and Teachers of it. The *aerial* Heaven contains Clouds, which are no bad Emblem of the Doctors of the Church; as the wholesom Doctrines they preach are compared to Rain; the Covenant of Peace they bring, to the Rainbow; the Operations of God's Spirit, to the blowing of the Wind; the Comminations of the Gospel, to Thunder and Lightning; the *Air*, to the *Form of sound Words delivered to the Saints*; the *Dew*, to particular Systems; and the Birds in the Air, to Men of different Opinions in point of Religion.

THE *Earth*, he tells us, is an Emblem of the ordinary Members of the Church, whereof the *desart* Parts resemble Mankind in their State of Nature, or living in Heathenism; and the *cultivated*, such as are converted to the true Knowledge of God: here Trees and Plants signify particular Churches, or some eminent Members thereof; and turning this Wilderness into a Garden or fruitful Field, is reclaiming a Nation from their Wickedness and Idolatry to the Service and Worship of the supreme God. For the same reason, good and bad Trees signify Men, as different Trees do Men of different Qualities: Cities, are Societies of Christians; their Walls, are the Doctrines of Salvation; their Gates, the actual preaching it; as Hills and Mountains denote Kings and Potentates; and Vallies and Plains, Subjects, and ordinary Christians.

LASTLY, The *Sea* is an Emblem of the *Gentile* World, as Islands are the distinct Nations thereof; the Storms and Commotions therein, are Persecutions rais'd against the Church; the *Whale* and *Leviathan* are such heathen Princes, as are the great Instruments thereof; while every Fish that swims therein, is a particular Unbeliever; and the Net, that is thrown in to catch it, is the ordinary preaching of the Gospel.

SECONDLY, As to *æconomical*, or domestic Emblems, they are such as relate either to Persons, Things, or Offices.

I. IN Persons, the Soul, which is the principal Part, is frequently in Scripture made an Emblem of the whole Man; the Mind, of the Desires and Affections; the Heart, of the Will and Conscience; the Bowels, of Tender-

ness

ness and Compassion ; the Breath, of our animal Life ; the Voice, of Precepts and Commands ; the Countenance, of Favour or Anger ; the Eye, of Care and Watchfulness ; the Ears, of Attention and Obedience ; the Mouth, of Wisdom and Eloquence ; the Tongue, of Learning ; the Arm, of Strength ; the Hand, of Activity ; the right Hand, of Favour and Honour ; and the Feet, of Faith, Obedience, or any of the active Faculties of the Soul. And, as in a Family two Sorts of Persons are chiefly to be consider'd, Rulers and Servants ; the Rulers are the Husband and Wife, which answer to Christ and his Church, (where our Author explains the several Emblems in *the Song of Solomon*) the Children, to the true Members of it ; and the Servants, to the Prophets, Apostles, and other Dispensers of God's holy Word and Sacraments.

2. THE chief *Things* requir'd in a Family are Meat, Drink, and Cloathing ; and these, as our Author shews, the Holy Scriptures employ, as Emblems to figure out to us the Merits of Christ ; the Operations of the Spirit, the Administration of the Word and Sacraments, and the several Christian Graces ; which they call *the new Man, which, after God, is created in Righteousness and true Holiness*, and frequently call upon us *to put on*, Eph. 4. 24.

3. THE chief *Offices* in a Family, are such as belong to the *Man*, whose Business it is to love, cherish, and protect his Wife ; to the *Woman*, whose Duty it is to love, honour, and obey her Husband ; to the *Children*, who are to be dutiful ; and to *Servants*, who are to be *faithful* ; and from hence the Word of God takes frequent Similitudes likewise, in order to illustrate Christ's Love and watchful Providence over

over his Church ; his Church's reciprocal Love and willing Subjection to him ; the Obedience, that is due from all its Members ; and the Fidelity and Diligence requir'd in those, that are call'd to the Ministry, and made *Stewards of the Mysteries of God*.

THIRDLY, As to *political Emblems*, they too are such as relate either to *Persons, Things, or Offices*. The *Persons*, that constitute any Civil Polity, are either Kings, and supreme Magistrates, or their Ministers and Subjects ; and from these, as well as from their respective *Offices*, the Scriptures frequently borrow several Images, relating to the Government and Administration of the Church. The *Things*, required in a well-constituted Government, are such as relate either to Peace or War ; and from hence we read of Thrones, Crowns, Sceptres, and Laws, in time of Peace ; and of *putting on the whole Armour of God, the Breast-plate of Righteousness, the Shield of Faith, the Helmet of Salvation, and the Sword of the Spirit*. Since we are all engag'd in a spiritual Warfare, and have to *wrestle, not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkeness of this World, and against spiritual Wickedness in high Places* ; Eph. 6. 11, &c.

FOURTHLY, As to *mechanical Emblems*, or such as are taken from human Arts, and applied to divine things, our Author has shewn, that most of the Utenfils, employ'd in the building of the Tabernacle and Temple, had an *emblematical Aspect* to an higher Dispensation ; and when we read of God's being a *Fuller, a Potter, a Builder, a Refiner of Gold, &c.* we cannot but be satisfied, that, in the Description of sublime and supernatural Truths, Images were frequently borrow'd from

such Arts and Sciences, as were in use in common Life.

PART III.

As an Introduction to the third Part of his Work, our Author first considers the Nature of *prophetical Theology*; viz. that it is the Knowledge and Demonstration of the things, which God, either by himself, or his Prophets, hath foretold concerning the Fate of the World and his Church; and has either actually fulfilled, or continues daily to fulfil, even until the Consummation of all things. He next shews the different kinds of Prophets, verbal and real, and the different Ways of having their Revelations convey'd to them; how the Prophets themselves might, as well as we, by certain Tokens, may distinguish a true from a false Revelation; of what use the Schools of the Prophets were; what we are to understand by their Sons or Disciples; and to what Extent the Prophecies of the Old Testament reached: Then lays down several Rules to assist us in the Explication of them, and so divides the Time, wherein these several Prophecies were pronounced, according to the three Dispensations of divine Grace, into these three Periods; *first*, the Time before the Law; *secondly*, the Time under the Law; and, *thirdly*, the Time under the Gospel.

I. IN that Compass of Time, which preceded the Law, he treats of the things, which, according to Prophecy, were done from the Creation to the universal Deluge; which from the Deluge were done, to the Covenant made with *Abraham*; which from that Covenant were done, to the *Israelites* Deliverance from *Egyptian* Bondage, and their receiving the Law on Mount Sinai.

2. IN the Compass of the Time under the Law, he treats of the things, which, according to Prophecy, happen'd under the Government of the Judges, to the first Institution of regal Power in the Person of *Saul*: Thence, to the Division of the Kingdom in the time of *Reboam*; and thence, to the *Babylonish* Captivity, and the things that were done during its continuance. From the *Babylonish* Captivity, he continues his Enquiry to the time of *Judas Maccabæus*; thence, to the Birth of *Christ*; and thence, to his Ascension into Glory.

3. IN the Compass of Time under the Dispensation of the Gospel, he treats of the things, which, according to Prophecy, were done from *Christ's* Ascension, to the Destruction of the City and Temple of *Jerusalem*; thence, to the Peace granted to the Church by *Constantine* the Great; and thence, to the time of *Boniface III.* who, by *Phocas* the Tyrant, was declar'd the first universal Bishop, *Anno* 606. Our Author then treats of the several things, which, according to the Prophecies concerning them, came to pass during the Reign of *Antichrist*, to the Beginning of the Reformation, in the time of *John Wickliff*, 1470: Thence, to the compleat Separation from the Church of *Rome*, which was confirmed by a *religious* Peace, *Ann.* 1555: And thence, to the entire Subversion of the Papal Power, and what shall befall *Christ's* Church in the latter Times.

ALL these things our Author has illustrated by a Series of Prophecies, wherein he has shewn his great Knowledge in the Scriptures, as well as ecclesiastical History. In some Places however, he seems to have given his Fancy too large a scope, by framing Types and Emblems where there is but a forc'd Similitude; and by apply-

ing Prophecies, that have little or no Analogy to the Subject in hand.

To these Institutions our Author has annex'd an Oration, made when he was admitted Professor of Divinity in the University of *Utrecht*; but herein he has rather express'd his Modesty, and sincere Intentions for the good of that Academy, than any great Skill in the Art of Oratory; * *quam parum enim in hoc dicendi genere versatus exercitatusque sit, ipse intelligit; nec adeo mente captus est, ut suâ se penuriâ dilectet.*

A R T I C L E XXXIII.

EUNUCHUS TERENTII, cum NOTIS ad difficiliores quosque Locos, 8°. *Londini*, 1730.

THE Editor of this single Comedy deserves to be taken notice of, not only because he has given us an exact Copy of the Text, according to the best † Corrections that have been lately published; and such Notes upon the || difficult Passages, as sufficiently discover his Judgment and great Sagacity; but because, in his Preface, he seems to promise a Publication of several more of the choice Plays of *Plautus* and *Terence*, in hopes of reforming the Taste of the Age, and improving the Genius of those, who employ themselves in such like Compositions; as indeed a constant Perusal and Imitation of these two Authors can hardly fail of being an happy Expedient to correct the Faults, which

* Vid. Orat. pag. 699.

† Vid. Pag. 4, 10, 17, 28, 35, 42, 54, 59, 61, 68.

|| Vid. Pag. 2, 13, 21, 24, 26, 31, 39, 49, 50, 71, 72, 73.

which our Editor very justly espies in most of our late Dramatic Performances. Upon this account therefore we cannot forbear reminding our Reader of M. Dacier's words, in the Preface before her Translation of *Terence*; where she compares him and *Plautus* together, and points out their different Excellencies, in such a distinguishing Manner, and in such lively and emphatical Language, that it would be doing injury to her Sentiments, to deliver them in any other.

COMME il n'y a rien (says she) de plus vaste, que la Poësie en general; & en particulier que la Poësie Dramatique; il n'y a rien aussi où les hommes ayent des Talens plus divers, et où ils réussissent plus differemment. Les uns manient bien un Sujet, et savent nouer et dénouer une Intrigue. Les autres excellent a représenter les Passions. Celui-ci ne sait que peindre les Mœurs; Celui-la réussit a certains Caractères, et est malheureux en d'autres. En un mot, il est du Theatre comme de la Peinture, où les uns sont bons pour l'Ordonnance, les autres pour les Attitudes; celui-cy pour le Coloris, et celui-la pour la Beauté des Figures.

TERENCE est châte dans sa composition, et sage dans la conduite de ses Sujets. Veritablement il n'a pas cette vivacité d'Action, et cette variété d'Incidents, qui enflament la curiosité, et qui jettent l'esprit dans l'Impatience de savoir de quelle maniere se fera le Dénoüement. Mais il donne des plaisirs plus frequens et plus sensibles: S'il ne fait pas attendre avec Impatience la Fin des Avantures, il y conduit d'une maniere, qui ne laisse rien à desirer, parce que l'esprit et le Cœur sont toujours également satisfaits, et qu'a chaque Scene, ou (pour mieux dire) à chaque vers on trouve des choses, qui enchantent, et que l'on ne peut quitter. On

pourroit comparer Plaute à ces Romans, qui par des Chemins souvent ennuyeux et disagreeables mènent quelquefois dans les lieux enchantez, où tous les sens sont ravis: Mais on peut dire que ces lieux enchantez, presque tous aussi beaux les uns que les autres, se trouvent à chaque pas dans Terence, où une seule Scene amuse agreablement tout un jour, et je ne say si aucun autre Poëte a jamais sçu trouver ce Secret.

'T I S much to be wish'd therefore, that this Editor would proceed in his Design, and publish some more of the best Pieces of these two Poets, *alternately* if he thinks fit, that so the Lovers of Dramatic Composition may be taught richness of Style, depth of Plot, a vein of Raillery, and vivacity of Action from *Plautus*; at the same time that they are learning chaste and easy Diction, Gravity of Sentences, Liveliness of Characters, and a regular Disposition and Conduct of the whole from *Terence*.

ARTICLE XXXIV.

The PRESENT STATE of Learning.

HELMSTADT.

THE learned and judicious Dr. *Mosheim* is preparing a new Edition enlarged and corrected, of the *Life of Servetus*. His Latin Translation of Dr. *Cudworth's Intellectual System of the Universe*, is in the Press, and will be soon published.

H A M-

H A M B U R G H.

MR. *Wolffius* has publish'd *Pauli Colomesii Rupellensis Italia, & Hispania Orientalis: sive Italarum & Hispanorum qui Linguam Hebræam vel alias Orientales excoluerunt Vitæ. Ex ἀυτογράφῳ Auctoris nunc primum editæ & Notis instructæ à Jo. Christophoro Wolfio, Pastore ad D. Catharinæ & Scholarcha. In 4°. pag. 256.* Mr. *Colomies* died at *London* in *January 1692.* He had sent this Work to a Bookseller at *Amsterdam* in order to have it printed, which was not done. At last, the Manuscript being fallen into the hands of Mr. *Herman Van de Wall*, a Minister at *Amsterdam*, he has communicated it to Mr. *Wolffius*, to whom we are indebted for the publishing of it. His Notes, though short, are curious and useful. Mr. *Colomie's Gallia Orientalis* was printed at the *Hague* in 1665, and is inserted in the Collection of his Works publish'd here in 1709. by Mr. *Jo. Albert Fabricius*, in 4to.

B O U R D E A U X.

F. *Martial de St. Jean Baptiste*, a Carmelite, Professor in Divinity, &c. has given us an Account of the Authors of his Order, whether Fryers or Nuns; intitled, *Bibliotheca Scriptorum utriusque Congregationis & Sexûs Carmelitarum; collecta & digesta, per P. Martialem à Joanne Baptista, &c. in 4to.* *F. Martial* seems to have had only in view, to excite his Brethren to Virtue or to Learning, by Domestic Examples; but at the same time he has been serviceable to the Republic of Letters in general, by giving some

Notice of a great Number of Authors, who would hardly have been ever known to us. To the Catalogue of their Works, he has added a short Account of the Life of several of them, when they were distinguished by their Birth, their Learning, their Virtue, or the Rank they had in his Order. However, as he is not thoroughly acquainted with the Taste of the Litterati, he must expect to be censured for giving us only in *Latin* the Titles of the Books he mentions, though they are written in other Languages. 'Tis true some Authors have done the same, but other Mens faults ought not to be imitated.

THE Royal Academy of Litterature, Arts and Sciences here, have given notice to the Learned of all Nations, of the Prize founded by Duke *de la Force*, consisting of a Gold Medal, valued at 300 Livres. This Prize is to be given to him that shall explain, in the most probable manner, *the Formation of Sound, and its different Modifications*; and is to be deliver'd upon the 25th of *August* 1731. The Dissertations may be sent either in *French* or *Latin*; but they will be received no longer than the 1st of *May* inclusively. At the End of the Dissertation there is to be a Sentence; and the Author is to write in a separate Paper, sealed up, the same Sentence, with his Name and Place of Abode. The Pacquets are to be sent Post paid, and directed to *Monsieur Sarrau*, Secretary to the Academy, *Ruë de Gourgues*; or to the *Sieur Brun*, Printer to the Academy, *Ruë St. James*.

PARIS.

P A R I S.

Jean Baptiste Coignard has at last printed and sells the third Volume of St. Basil's Works by the Benedictins of the Congregation of St. Maur. ΤΟΤ ΕΝ ΑΓΙΟΙΣ ΠΑΤΡΟΣ ΗΜΩΝ ΒΑΣΙΛΕΙΟΥ, &c. *Sancti Patris nostri Basilii, Cæsareæ Cappadociæ Archiepiscopi, Opera omnia quæ extant, vel quæ ejus nomine circumferuntur, &c. Tomus tertius.* In folio. Dom Garnier published the two first Volumes in 1721 and 1723 : but his Infirmities, and his Death, which happened on the 3d of June 1728, did not permit him to give this last Volume. Dom Maran undertook to compleat that Edition, and tho' he has used all his endeavours to forward it, and to satisfy the desires of the Subscribers, he could not do it sooner. He accounts for it in his Preface.

Jean Baptiste Lamesle sells *Elements Historiques : ou Methode courte & facile pour apprendre l'Histoire aux Enfans.* Dedié à S. A. S. Monseigneur le Duc de Chartres. In 12°. 2 Vol. Mr. Drouet de Maupertuy is the Author of it.

L'ART d'enseigner le Latin aux petits Enfans en les divertissant, & sans qu'ils s'en aperçoivent : dependance de l'Art d'élever la Jeunesse selon la difference des Ages, du Sexe, & des Conditions.

JEUX & Divertissemens propres à enseigner le Latin aux petits Enfans en les divertissant, par M. Vallange. In 12°. If the Method proposed by Mr. Vallange for the Instruction of Children is not follow'd, some will however be pleased with his way of proposing it.

LE Triomphe de l'Eloquence. Dedié à Messieurs de l'Academie Française, par Madame de Gomez. In 12°. pag. 86.

ETIENNE GANEAU prints every Week a Pamphlet of three Sheets in 12°, with this Title: *Essais Hebdomadaires sur plusieurs Sujets importants, par M. du Puy, cy devant Secretaire au Traité de Paix de Ryswick.* Mr. du Puy wou'd make us believe by this equivocal Expression, that he was Secretary to the Congress of Ryswick; but he was only Secretary to one of the French Plenipotentiaries.

ABREGE' de l'Histoire des Plantes usuelles; dans lequel on donne leurs Noms differens, tant François que Latins, la maniere de s'en servir, la Dose & les principales Compositions de Pharmacie, dans lesquelles elles sont employées, par M. Chomel, Docteur Regent de la Faculté de Medecine de Paris, de l'Academie Royale des Sciences, &c. Quatrième Edition, revüe & corrigée. In 12mo. 2 Vol. In the Preface to the third Edition, Mr. Chomel promised to give us by way of Supplement, his new Observations, which he has done now, in a Volume which is sold separately: *Supplement a l'Abregé de l'Histoire des Plantes usuelles, &c. Tome troisième.* In 12mo.

AMSTERDAM.

MR. Chillingworth's incomparable Book, *The Religion of Protestants a safe Way to Salvation*, has been translated into French. They have subjoined to it the ever-memorable Mr. Hales's *Traets*; and prefixed the Lives of these two Divines, which are Abstracts of the same Lives published in English by Mr. Des Maizeaux: *La Religion Protestante une voie sûre au Salut.*
Par

Art. 34. HISTORIA LITTERARIA.

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Par Mr. Chillingworth, Chancelier de l'Eglise de Salisbury. Où l'on a joint des Dissertations de Mr. J. Hales, Chanoine de Windsor ; & les Vies de ces deux Auteurs. Traduit de l'Anglois. In 12mo. 3 Vol.

ABSTRACT of a LETTER from the HAGUE.

WE see here a Volume in 8vo of 124 Pages, intituled, *Di Canzoni e Cantate Libri due*, del Signor Cavagliere Michel Angiolo Boccardi di Mazzera, Patrizio Forinense, dedicate all' illustrissimo Signor di Gansinot, inviato delle Loro Altezze Serenissimo Electorali di Baviera, Colonia, Palatina, &c. They have not marked in the Title where it was printed, and there was a good reason for doing so. For tho' this Book is trumped up as a new performance, it is the very same which was published at London in 1727, with this Title: *Di Canzonette e di Cantate libri due*, di Paolo Rolli. But the Sieur Boccardi, having brought from London some Copies of Mr. Rolli's Book, which was dedicated to the Countess of Pembroke ; he struck out the old Dedication, and foisted in a new one to Mr. Gansinot, and added to it an Advertisement and two short Copies of Verses : the sole resource, it seems, which was left to him, that he might carry back to Mazzera some fruit of his tiresome rambles.

Van Lom is reprinting *Sanderus's* Book intituled, *Flandria illustrata*. The first Edition was published at *Brussels* in 1659. This new Edition will be beautifully printed, and the Plates engraved by a masterly Hand.

L O N.

L O N D O N.

MR. *Whiston* has published, *Historical Memoirs of the Life of Dr. Samuel Clarke. Being a Supplement to Dr. Sykes's and Bishop Hoadley's Accounts. Including certain Memoirs of several of Dr. Clarke's Friends.* In 8vo. pag. 191.

THERE is just published here, *The Compleat Herbal; Or, The Botanical Institutions of Monsieur Tournefort, Chief Botanist to the late French King.* Carefully translated from the Original Latin. With large Additions from *Ray, Gerard, Parkinson*, and others, the most celebrated Moderns; containing what is further observable upon the same Subject: Together with a full and exact Account of the Physical Virtues and Uses of several Plants; and a more compleat Dictionary of the Technical Words of this Art, than ever hitherto published. Illustrated with about five hundred Copper-Plates, containing above four thousand different Figures, all curiously engraven. A Work highly Instructive, and of general Use. N^o. 41. Concluding the twelfth Class: Together with an Index and General Title to the Second Volume. Printed for *J. Walthoe, R. Wilkin, J. and J. Bonwick, S. Birt, T. Ward* and *E. Wicksteed.* The first Volume was printed in 1719.

A New System of Arithmetick, Theorical and Practicall. Wherein the Science of Numbers is demonstrated in a regular Course from its first Principles thro' all the Parts and Branches thereof; either known to the Ancients, or owing to the Improvement of the Moderns. The Practice and Application to the Affairs of Life
and

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and Commerce being also fully explained : So as to make the Whole a complete System of Theory, for the Purposes of Men of Science ; and of Practice, for Men of Business. By *Alexander Malcolm*, A. M. Teacher of the Mathematicks at *Aberdeen*. Printed for *J. Osborn* and *T. Longman* ; *F. Fayram* and *E. Symon*. 4°.

A N Appeal to the Genuine Records and Testimonies of Heathen and Jewish Writers ; being full Evidence for the Truth of the *Christian Religion*, and its primitive Doctrines, in several Conferences. Part I. Printed for *L. Gilliver*, 8vo.

M R. *Gilliver* will publish, in a short time, a beautiful and correct Edition, of *Marci Hieronymi Vidæ Cremonensis Albæ Episcopi Poemata quæ extant Omnia*. Quibus nunc primum adjicitur ejusdem *Dialogus de Rei-publicæ Dignitate*. Ex collatione optimarum editionum emendata, præcipuè verò ad *Cremonensis fidem expressa* ; Et in IV Partes, II Tomis comprehensas, distributa. Additis Indicibus accuratis, a *Richardo Russel*, A. M. in 12°.

Cata-

Des Livres nouveaux que NICOLAS PREVOST & Comp. Libraires vis-à-vis Southampton-Street in the Strand, ont reçu des Pays Etrangers pendant le Cours du mois de Août 1730.

Histoire Ecclesiastique & Civile de Lorraine, qui comprend ce qui s'est passé de plus memorable dans l'Archevesché de Treves, & dans les Evêchés de Metz, Toul & Verdun, depuis l'entrée de Jules César dans les Gaules, jusqu'à la Mort de Charles V. Duc de Lorraine, en 1690. avec les Pièces justificatives. Le tout enrichi de Cartes Geographiques, de Plans de Villes & d'Eglises, de Sceaux, de Monnoyes, de Medailles, de Monumens, &c. gravées en Taille-douce, par le R. P. Dom. Augustin Calmet, 3 vol. fol. à Nancy 1728.

Tabulæ Anatomicæ Clariss. Viri Bartholomæi Eustachij, cum Notis Joh. Mariæ Lancisii. Editio Romana altera, fol. Roma 1728.

Tresor de la Philosophie des Anciens, ou l'on conduit le Lecteur par degrez à la Connoissance de tous les Metaux & Mineraux, & de la maniere de les travailler, & de s'en servir, pour arriver à la Perfection du grand Oeuvre, en forme de Dialogues, & enrichies de tres belles Tailles-douces, mis en Lumiere par Barent Coendres Van Helpen, Gentilhomme, fol. à Cologne 1693.

M. Augustini Campiani, Formularium, & Orationum, Liber singularis, 8vo. Augusta Taurinorum 1728.

Avis des Censeurs nommés par la Cour du Parlement de Paris, pour l'Examen de la nouvelle Collection des Conciles, faites par le soins du P. Jean Hardouin Jesuite; avec les Arrests du Parlement qui autorisent le dit Avis, & l'Arrêt du Conseil, qui en a empêché la Publication, 4to. à Utrecht 1730.

Recueil de Litterature, de Philosophie, & d'Histoire, 12°. Amsterdam 1730.

Le Nouveau Gulliver, ou Voyage de Jean Gulliver, fils du Capitaine Gulliver, par M. l'Abbé des Fontaines, 2 vol. Amsterdam 1730.

Memoires du Comte de Forbin, Chef d'Escadre, Chevalier de l'Ordre Militaire de St. Louis. 2 vol. 12°. Amsterdam 1730.

Dissertatio de Existentia Dei, Auctore Joh. Alph. Turretini, 4to. Geneva 1730.

Memoires & Aventures d'un Homme de Qualité qui s'est retiré du Mond, 2 vol. 12°. Amst. 1730.

Vita Christiani III. Daniæ & Norvegiæ Regis Gloriosissimi olim a Joanne Isacio Pontano conscripta, nunc autem primum Lucem edita, curante Joh. Hubnero, 4to, Hanovera 1729.

HISTORIA LITTERARIA:

OR, AN
EXACT AND EARLY ACCOUNT
OF THE MOST
VALUABLE BOOKS

Published in the several Parts of
EUROPE.

*Floriferis ut apes in saltibus omnia libant,
Omnia nos itidem.* ————— *Lucret.*

NUMBER V.



L O N D O N:

Printed for N. PREVOST, over-against *Southampton-
street*, in the *Strand*; and E. SYMON, in *Cornhill*.

M.DCC.XXX.

(Price One Shilling.)

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HISTORIA LITTERARIA.

ARTICLE XXXV.

Riflessioni Morali e Teologiche sopra l'Istoria Civile del Regno di *Napoli*, esposte al publico in più Lettere Familiari di due Amici, da EUSEBIO FILOPATRO, e divise in due Tomi. In *Colonia* 1728. Con licenza de' Superiori.

That is,

Some Moral and Theological Reflections upon the Civil History of the Kingdom of Naples, published in several Familiar Letters betwixt two Friends, by EUSEBIUS PHILOPATER. In Cologne 1728. Two Vol. in 4to, containing 856 Pages.

THE general Design of these Letters is to prevent the Mischiefs that may accrue, both to the State and Church, from Mr. *Giannone's Civil History of Naples*; and to expel the Poison, with which the Reader may be infected by perusing the Works of an Author, *who has betray'd the Cause of God, of Religion, of his Prince, of his native City and Nation.* The whole Work, which runs much upon this strain, contains thirty-five Letters, whereof thirty-two are levelled against Mr. *Gian-*
N° V. 1730. B b none;

none; the other three are designed to demonstrate the Truth of the *Roman Catholic Religion*, thereby to make amends for the Shakes Mr. *Giannone's History* has given it. The Author of this Criticism (commonly said to be one *Gennaro Galleotti*, a *Neapolitan Jesuit*) is a furious Bigot, and, as such, knows much better how to rail than reason. He is so hurry'd on by his Zeal, that from the very beginning of his Work he treats our Historian with the Language of a Monk, stigmatizing him as a Rebel, a Sower of Sedition, a rank Heretic, a Man without Religion, Shame, or Respect to any Authority whatsoever. He acquaints us, that *Pietro Giannone* is not a Native of *Naples*, but of *Ischitella*, a little Village of that Kingdom; that he ought to be called rather a *Petty Attorney*, than *Doctor of Law and Advocate*; that he keeps a Mistress, &c. *Id populus curat scilicet*. Such Informations cannot be but highly improving for the Reader, and of great weight with all Men of Sense, who, after these ingenious Discoveries, will, without all doubt, join with so famous a Critic in depreciating Mr. *Giannone's Performance*, tho' they have hitherto matched it with the best Histories that ever were published. I own I was not a little surpriz'd to find a very particular and diffusive Account of these *Reflections* upon Mr. *Giannone's History*, in the *Memoirs of Trevoux*, whereas the History itself is scarce taken notice of. They only acquaint us, that the Author has dedicated his Work to the present Emperor; that he stood in need of such a powerful Protector, to screen him against the Anathema's he foresaw would be thundered out against him, on account of the liberty he takes to abuse and revile all

all the Orders and Members of the Ecclesiastical Hierarchy; that the many venomous and outrageous Propositions he advances throughout the whole Work, against Truth, Justice, and Religion, have almost entirely eclipsed the Reputation his new Discoveries, elegant Style, and concise Narrations might have acquired him. Thus speak the *Memoirs of Trevoux* concerning Mr. *Giannone's* incomparable History; tho' neither the Authors of them, nor of the *Reflections*, have been able to instance one single Mistake in point of History, from the beginning of the Work to the end; which makes us look on this History, as in a degree of Perfection above Censure or Criticism. What has provok'd these Writers, and some others, against our Historian, is, that in his History he exposes the Vices and Ignorance of the *Romish* Priests; gives a great many Instances of the Pride, Insolence, Cruelty, and Avarice of the Popes; and such like Instances as are not to be met with in the Pagan Darknesh and Idolatry: he condemns several Superstitions of the Church of *Rome*, does not approve that so many Members of the Republic should be shut up in Cloisters; where, instead of increasing the common Stock by their Labour and Industry, they lie as a dead Weight on their Fellow-Subjects, being trained up in Idleness and Luxury. He deservedly commends some Princes, who, tho' Men of distinguished Parts and Virtues, have been represented to the World under a quite different Character by the Monks, the Historians of those Times, on account of their rough Conduct towards them; other Princes, who indulged themselves in all manner of Vice, have been highly extolled by those Writers; because, in atonement for their

Wickedness, they endowed the Hives in which such Drones were bred, with ample Revenues. Our Historian takes a great deal of pains to cleanse this part of History from the Filth with which such vile and byassed Writers have defiled it. In few words, Mr. *Giannone* is a professed Enemy to Bigotry, Priestcraft and Falshood, and *hinc illæ lacrymæ!* this is the true Cause, why those, who are in the *Roman* Communion, decry his Performance so very much. But there are some *Roman* Catholics, even in the City of *Naples*, who are so far from giving into the Calumnies which have been spread abroad against Mr. *Giannone's* History, (notwithstanding the Author of the *Reflections* would make us believe that City to be highly incensed against our Historian) that some of them, disinterested Lovers of Truth, have espoused his Cause, and passed a severe Judgment upon the *Reflections*, intitling them, *Satyra perpetua contra Privatos & Publicum, opus contra bonos mores, conviciis & contumeliis refertum, &c.*

BUT it is now time to hear what this famous Critic lays to Mr. *Giannone's* charge. In the first of the nineteen Letters contained in the first Volume, he endeavours to shew, that our Historian has no manner of respect for the present Emperor, his Imperial Dignity, or August Family. This Historian, *says he*, who dedicates his Work to the Emperor, makes bold to write of the Accession of his Family to the Crown of *Spain*, in the following Terms.

* Thus *Spain*, and the vast Dominions that compose the *Spanish* Monarchy, passed to the *Austrians*, sprung from the Counts of *Hapsburg*. Every one was surpris'd that

“ *Ferd*

“ *Ferdinand*, King of *Aragon*, should execute
 “ the Design of depriving his own Family of
 “ the Crown, in as much as it had been disap-
 “ proved of by many, and was perhaps unjust,
 “ and that without having any thing else in
 “ view, but the aggrandizing of his Successor.”

This Historian, continues the Critic, implores
 the Emperor’s Protection, but is not afraid to
 represent *Charles V.* and the other *Austrian*
 Princes, under such Characters, as to render
 them no less odious than despicable to all Man-
 kind. “ *Charles* *, says he, was an imprudent
 “ Prince, and miscarried in one of his greatest
 “ Enterprizes, for want of Conduct †—He
 “ raised great Sums, with the Pope’s permis-
 “ sion, upon the Churches of *Spain*, and on
 “ that account had no regard to his own Right,
 “ and much less to the Good of his Subjects ‡.
 “ He loaded the *Neapolitans* with heavy Taxes,
 “ he granted no Favours or Privileges but for
 “ ready Money, &c. His Ministers were insat-
 “ iable—Favours, Privileges, Employments,
 “ Justice, and in fine, every thing was venal,
 “ and bestowed upon the highest Bidder—
 “ *Charles* being chosen Emperor, in order to
 “ recover the Expences he had been at in buy-
 “ ing the Votes of the Electors, required a free
 “ Gift of the *Neapolitans*, which was granted
 “ him, to the amount of Three Hundred Thou-
 “ sand Ducats—Soon after he renewed the
 “ same Demand, and was presented with Fifty
 “ Thousand—He then pressed for a third Do-
 “ native, which was allowed him, of Two Hun-
 “ dred Thousand, as from time to time many
 “ others of very considerable Sums. If he could

Bb 3

“ but

* Vol. 4. p. 56.

† Vol. 4. p. 131.

‡ Vol. 3. p. 12, 13, 14.

“ but raise Money, he had no manner of re-
 “ gard either for his Dignity, or the Welfare
 “ of his People.” Thus the Historian, says
 the Critic, abuses the great Hero of the *Austrian*
 Family ; neither does he with less Bitterness in-
 veigh against the other Kings of *Spain* his Suc-
 cessors *. “ *Philip II.* says he, compleated the
 “ Ruin of *Spain* and the Kingdom of *Naples*, to
 “ supply the immense Expences of his intended
 “ Descent on *England* ; but the Fleet fitted out
 “ against that Kingdom, as well as his vain and
 “ chimerical Designs, were defeated by the
 “ Winds. This insatiable Prince extorted from
 “ the Kingdom of *Naples*, in the space of only
 “ nine Years, five free Gifts, each of them of a
 “ Million and Two Hundred Thousand Ducats
 “ — *Philip III.* and *IV.* were both very pious
 “ Princes, but quite unfit to govern so vast a
 “ Monarchy ; they contented themselves with
 “ the sole Title of Kings, and left all the
 “ Power in the hands of their Ministers and
 “ Favourites, who drained all the Wealth of
 “ the Nation into their private Coffers—They
 “ gave themselves entirely up to their Ease,
 “ which neither the Tears of the oppressed
 “ People, nor the Punishments inflicted upon
 “ them from Heaven, could in the least disturb,
 “ or rouze them out of such a pernicious Le-
 “ thargy. They were imposed upon even by
 “ their Confessors, who, bribed by the wicked
 “ Ministers, betrayed their Trust, and misled
 “ them in Matters of the greatest Concern.
 “ The finishing Stroke to the Ruin of the *Spa-*
 “ *nish* Monarchy, continues the Historian, was
 “ given by *Charles II.* † who being conscious of
 “ his own Insufficiency, rely’d intirely upon his
 “ Ministers ;

* Vol. 4. pag. 277, & seqq. † Vol. 4. pag. 140, & seqq.

“ Ministers.—The great Calamities we suffered
 “ under the two last *Spanish* Viceroy, ought to
 “ warn all Princes not to trust the Government
 “ of their Kingdoms to cruel and mercenary
 “ Ministers.” Thus far the Author of the Re-
 flections with Mr. *Giannone*’s own Words, with-
 out ever offering the least Proof to convince us
 that what the Historian advances is false, but
 only inveighing with pompous Declamations a-
 gainst his Temerity, (as he calls it) in daring
 to write thus of the Ancestors of that great Em-
 peror, to whom he dedicates his History ; that
 is, (in plain *English*) in daring to speak the
 Truth. By this our wise Critic insinuates, that
 Mr. *Giannone*, since he implores the Emperor’s
 Protection, ought to have gilded the Characters
 of his Ancestors, sunk their Vices, and concealed
 all their Imperfections. The want of this merce-
 nary Baseness is the only Fault he charges our
 Historian with in his first Letter. And indeed
 this Fault, I must own, runs thro’ the whole
 History ; for Mr. *Giannone* observes with great
 Exactness the Rule laid down by an eminent
 Prelate of the Church of *Rome* to all Writers
 of History * : “ Let those, says he, who in
 “ writing of Histories draw the Portraits of
 “ Great Men, shew both Sides of them, and
 “ lay open their Faults, as well as their Graces
 “ and Beauties. Their Vices instruct as much
 “ as their Virtues. When Princes see the most
 “ hidden Vices of Kings themselves, notwith-
 “ standing the false Praises that were lavished
 “ on them when living, exposed to the Eyes of
 “ all Men, they are ashamed of the vain Joy
 “ occasioned by Flattery, and are convinced
 “ that true Glory can only be the Effect of

Bb 4

“ true

* The Bishop of *Meaux*, Discours sur l’Histoire Universelle.

“ true Merit.” The Critic closes this first Letter with some abusive Reflections upon our Author for having advanced the following Proposition * : “ Princes ought to stand always
 “ upon their guard against Priests and Ec-
 “ clesiastics, and never repose any Trust in
 “ them. For, let the Favours bestowed upon
 “ them be ever so great, they will at last re-
 “ pay them with Ingratitude. *Germany* espe-
 “ cially ought to be aware of the Popes, who
 “ alone have occasioned more mischief to the
 “ *Germans*, than all their other Enemies toge-
 “ ther.” Are these Principles, exclaims he, to be instilled into the Mind of a Catholic Prince by a Catholic Writer ?

By this first Letter the Reader may judge of the others, which are all much upon the same Strain. However, we shall give a short and impartial Account of the chief things that are laid to Mr. *Giannone*'s charge in these two Volumes, and may conveniently be reduced to the following Heads. 1. This new Historian, says the Author of the Reflections, shews a great Contempt for the Christian Religion, of which he writes thus in his first Volume † : “ The
 “ true Cause of so great Changes was the vene-
 “ rable *Christian Religion*, which being ardently
 “ embraced by *Constantine*, induced him to
 “ enact new Laws suitable to the Principles of
 “ this new Religion, and opposite to the Max-
 “ ims of the Gentiles—It was necessary to
 “ make use of the *Gregorian* and *Hermoginian*
 “ Codes, both written by Gentiles, to make
 “ some amends for the great Disorders occa-
 “ sioned by the Novelties brought in by *Con-*
 “ *stantine*—*Julian*, (commonly called the
 “ *Apostate*)

* Vol. I, p. 516.

† P. 207, & seq.

“ *Apostate*) did his utmost Endeavours to re-
 “ establish the ancient Religion and Laws: He
 “ gave such Proofs of his Vigilancy, Valour,
 “ and other Virtues, that he gained the Repu-
 “ tation of a wise and great Prince—King *Ro-*
 “ *taris* governed the Kingdom with such Pru-
 “ dence and Justice, that he is deservedly looked
 “ upon as one of the greatest Kings that
 “ ever ascended a Throne. He allowed his
 “ Subjects to live in what Religion they liked
 “ best: From hence the Politicians infer, that
 “ a Prince ought not to concern himself with
 “ the Religion of his Subjects—At first the
 “ Churches were, by one common Consent,
 “ governed by Presbyters, but afterwards they
 “ gave the Superintendency to one of the
 “ Priests, whom they called *Bishop*. This Su-
 “ perintendency was probably introduced in
 “ imitation of the Gentiles.”

The Critic, after having severely railed a-
 gainst the Historian for advancing such Propo-
 sitions, which he stigmatizes as impious and he-
 retical, acquaints us in several other Letters
 with what he writes of the monastical Orders,
 which in short is what follows. “ That the
 “ Founders of the monastic Orders were mostly
 “ Men given up to their Ease and to Idleness,
 “ who under the specious Pretence of a holy
 “ and retired Life, declined the common Bur-
 “ dens of the Republic; that by forged Mira-
 “ cles, Visions, Revelations, &c. they enticed
 “ others, who might have been serviceable to
 “ their Country, to embrace that lazy manner
 “ of living; insomuch, that the Emperor *Va-*
 “ *lens* was obliged, out of Zeal for the public
 “ Good, to put a stop to their daily Increase,
 “ by forbidding them on severe Penalties to re-
 “ ceive

“ ceive any of his Subjects into their Orders :
 “ That in the Reign of *Theodosius the Great*,
 “ they were become so scandalous, that this
 “ Prince was forced to drive them out of the
 “ Cities, which they infected with their Lewd-
 “ ness, and confine them to the Desarts where
 “ they first sprung up : That they are a stand-
 “ ing Force devoted to the Pope, and very ser-
 “ viceable to his Interest, by the influence of
 “ their Revenues and Absolutions : That the
 “ present Desolation and Calamities, the King-
 “ dom of *Naples* groans under, are chiefly to
 “ be ascribed to them, &c.”

IN answer to these plain Truths, the Critic acquaints us, that our Historian has transcribed from *Luther, Calvin, Buchanan*, and other Heretics (as he calls them) whatever he advances against the Monastic Orders, and therefore deserves no more Credit than his Vouchers, whose main Interest it was to possess the World with a bad Opinion of the Monks who supported the Cause of the Church, and oppos'd their Innovations. He launches out into an ample detail of the Princes and Kingdoms that have been converted to the Christian Religion by Monks, and refers us to the Ecclesiastical History, which will inform us, better than he can do, how serviceable the Monks have been in all times to the Church.

THE second thing laid to Mr. *Giannone's* charge, is, that he instils republican Principles into the Mind of his Reader, and seems to disown any Right in Sovereigns, but what they originally derive from the free Election of the People. “ If we consider, says he, the Rise
 “ and Progress of Kingdoms and Empires, we
 “ shall find that at first all the Power was
 “ lodged

“ lodged in the People ; neither can they be
“ deprived, by any Law of Men, of what they
“ have by Nature—That Power, which is
“ under no restraint, will soon degenerate into
“ Tyranny—Whoever governs with Cruelty
“ and Injustice, forfeits that Authority he
“ abuses.” I leave the Reader to judge whether these, and the other like Propositions that are to be met with in our Author’s History, deserve to be censured ; and pass to the third and last Head of the present Criticism, under which the Author of the Reflections produces a great many Propositions, in order to convince the World that Mr. *Giannone* is a professed Enemy to the Pope’s Authority both spiritual and temporal, to the worshipping of Saints, Relics, Images, &c. to the most holy Ceremonies of the Church, &c. and therefore ought not to be perused by any good Catholic.

THE Propositions, against which chiefly he vents his Zeal, are the following : “ Our Saviour answered to those who offered to make
“ him King, *My Kingdom is not of this World* ;
“ but St. *Gregory* his Vicar accepted of the
“ Kingdom as soon as it was offered him by the
“ rebellious *Romans*. Our Saviour commanded
“ Tribute to be paid to *Cæsar*, but Pope *Gregory* forbade paying of any Tribute to the
“ Emperor *Leo*. If it is true what *Baronius*
“ and Father *Giannetazius* write, viz. *Romani*
“ *Orientalis Imperii jugum excusserunt, & Gregorium Dominum salutaverunt* ; we must own
“ that the Pope’s Grandeur had its rise from
“ Rebellion. The Popes, who should have
“ been a means of reforming the Vices of the
“ Clergy, were themselves no less vicious, spending
“ their Time in Luxury and Voluptuousness,

“ness, and polluted with all kinds of Wicked-
 “ness and Impiety. The Emperor *Trajan*,
 “tho’ a Gentile, used more Clemency with the
 “*Christians*, than the Christians do with one
 “another in matters of Religion. The Tri-
 “bunal of the Inquisition was introduced to
 “destroy those, who dissent from the Church;
 “as if our Saviour had commanded to devour,
 “and not to reduce the stray Sheep, &c.”

These, and many other such like Propositions, are alledged by the Author of the Reflections, in order to deter the Catholic Reader from meddling with this History, which, says he, insensibly inspires a Contempt of the Pope’s Authority, the Ecclesiastical Hierarchy, Church-Ceremonies, and whatever is sacred. But this wise Critic does not consider, that one may find in his own Reflections, without having recourse to the History, whatever Mr. *Giannone* advances against the Pope and Clergy; nay, to his Reflections he has added seven Indexes, under which are comprised all the *Impious*, (so he terms them) *Heretical*, *Temerarious*, *Scandalous*, *Offensive*, *Seditious*, *Injurious* Propositions that are dispersed thro’ the whole History, and by this means acquaints his Reader at once with all those wicked Principles, (as he calls them) on account of which he pronounces the *Civil History of Naples* no less dangerous than the Works of *Luther* or *Calvin*. This will, without doubt, induce many to purchase his Criticism, especially in *Roman Catholic* Countries, where the reading, vending, or keeping this History is prohibited under pain of Excommunication.

IN the first of the three Letters, which are annexed concerning the Truth of the *Roman Catholic*

Catholic Religion, he endeavours to prove it from the Principles of the *Epicurean* Philosophy; in the second, from the great Piety of those that profess it, their many Profelytes, &c. in the third, he answers some Objections that may be raised against it by the Unbelievers. In these Letters (which are all three directed to Mr. Giannone, in hopes of converting him) he insinuates, “That a good Roman Catholic must believe much, and reason little; that the Mysteries of Religion, which are the least understood, ought to be the most firmly believed, &c. He advances, amongst many others of the same kind, these two Propositions; 1. That no Man of Sense, after a diligent Inquiry into matters of Religion, ever embraced any other than that of the *Roman Catholics*. 2. That no Man ever abandoned the Church of *Rome*, who had not first given himself over to all manner of Vice; whereas none but the most conspicuous for their Virtue come over to it from other Religions.”

THERE is annex'd to the *Reflections*, a Book, entitled, *Difesa del Libro delle Riflessioni sopra l' Istoria di Pietro Giannone, dalle Censure fattegli in Napoli*. That is, *The Reflections upon Pietro Giannone's History vindicated from the Censure passed upon it in Naples*. *Cologne*, 1729. in 4°. pag. 31. The Author of this Pamphlet, if we may judge by the Style, is no other than the Author of the *Reflections*, which he endeavours to defend against the following Censure that some learned Men of *Naples* passed upon them: *Opus contra bonos mores, ex mendaciis consarcinatum, Juris Principum læsivum, Satyra perpetua contra Privatos & Publicum, &c.* He closes the whole by telling us, that if Princes should give into

into the Maxims Mr. Giannone insinuates in his History, the *Roman Catholic* Religion would be soon at an end, and of course whoever espouses his Cause ought to be look'd upon as an Heretic.

A R T I C L E XXXVI.

Histoire Ecclesiastique & Civile de *Lorraine*, qui comprend ce qui s'est passé de plus memorable dans l'Archevêché de *Treves*, & dans les Evêchez de *Metz*, *Toul* & *Verdun*, depuis l'entrée de *Jules César* dans les *Gaules*, jusqu'à la mort de *Charles V. Duc de Lorraine*, arrivée en 1690. Avec le Pieces justificatives a la fin. Le tout enrichi des Cartes Geographiques, de Plans de Villes & d'Eglises, de Sceaux, de Monnoyes, de Medailles, de Monumens, &c. Gravez en Taille-douce. Par le R. P. Dom. *Augustin Calmet*, Abbé de *S. Leopold de Nancy*, &c. A *Nancy* 1728. 3 Vol. Fol°.

That is,

The Ecclesiastical and Civil History of Lorrain, comprising the most remarkable Events, which have happened in the Archbishoprick of Treves, and Bishopricks of Metz, Toul and Verdun, from Julius Cæsar's Time to the Death of Charles V. &c. By F. Augustin Calmet, Abbot of St. Leopold's at Nancy. 3 Vol. Fol.

OUR

OUR Author's Design is to write a complete History both of the Civil and Ecclesiastical Government of *Lorrain*, from the first coming of *Julius Cæsar* into *Gaul* to the Death of *Charles V. Duke of Lorrain*, which happen'd in the Year 1690. We shall now give only an Account of the Preface, and what the Author premises as an Introduction to the History. In his Preface, which consists of 16 Pages, after acquainting us with his Design, and the Difficulties he has struggled with in the execution thereof, he gives us a compendious Account of the Kings and first Dukes of *Lorrain*, which we shall here briefly relate, since it contains a chief Part of the History, and gives us a distinct Knowledge of the Countries that are the Subject of the present Work.

LORRAIN, (or, as the Antients write it, *The Kings Lothar-regne*) was so call'd, not from the Emperor *Lotharius*, whose Dominions were of a much greater Extent than the Kingdom of *Lorrain*, but from King *Lotharius* his Son. This Emperor was Son to *Lewis the Pious*, whose vast Monarchy in an Assembly held at *Verdun* in 843, was thus divided amongst his Children. *Charles*, surnam'd *the Bald*, had the greatest part of *France*, viz. all that Country that lies betwixt the *Maes* and *Scheld* on one side, and the *Rhone* and *Saonne* on the other. *Germany* fell to the share of *Lewis*, which ever since has continued separate from *France*. *Lotharius*, who was already Emperor, retain'd besides *Italy*, all those Countries that are situated betwixt the *Scheld*, the Counties bordering upon the *Maes*, and those that are on the other side of the *Rhone*.

LOTHARIUS

855.

LOTHARIUS dying in 855, left three Sons, viz. *Lewis*, who was Emperor and King of *Italy*, *Charles* King of *Provence*, and *Lotharius*, who had all that remain'd betwixt the *Maes*, the *Scheld* and the *Rhine* down to the *Mediterranean*. This is what was properly call'd the Kingdom of *Lotharius*, or *Lorrain*, which according to this Partition comprehended all the Country which is inclos'd betwixt the *Rhine* and the *Maes*, excepting the Territories of *Mentz*, *Spires* and *Worms*, which had been yielded to *Lewis* King of *Germany*. It likewise included all that Tract of Country which lies betwixt the *Maes* and the *Scheld*, *Brabant*, *Flanders*, *Hainault*, the County of *Namur*, *Alsatia*, *Cambresis*, the Counties bordering upon the *Maes*, and on the side of *Burgundy* all to the Conflux of the *Rhone* and *Saonne*, and to the Mountains which separate the *Swiss* from the *Franch-Comté*. *Lotharius* possess'd also *Geneva*, *Lausanne* and *Sion* in *Wallisland*. Such was the Extent of *Lotharius's* Kingdom.

869.

THIS Prince dying without Issue, *Charles the Bald* and *Lewis* King of *Germany*, his Uncles, divided his Dominions between them. *Charles the Bald* had already possess'd himself of *Lorrain*, at the Invitation of the chief Lords

870.

of the Country; but in a Congress held at *Aix-la-Chapelle*, between the Deputies of both Kings, it was settled that *Lorrain* should be divided, and *Lewis* have for his share *Cologne*, *Utrecht*, *Strasburg*, and *Basil*, with their Dependencies, as also *Treves*, *Metz*, and their Territories; all that is comprehended betwixt the Rivers *Ourt* and *Maes*, *Aix-la-Chapelle*, and whatever lies on that side between the *Rhine* and the *Maes*. *Charles*, according to this Partition,

tion, had the rest of *Lorrain*, which Part was in the Times ensuing more commonly call'd *Lorrain*.

IN the Time of *Bruno* Archbishop of *Cologn*, 959.
 Duke of *Lorrain*, Son to the Emperor *Henry*,
 surnam'd *the Faulconer*, and Brother to *Otho I.*
 the Bounds of *Lorrain* were still more contract-
 ed. This Prelate divided it with his Brother
Frederic Duke of *Bar*, whose Share was call'd
Upper Lorrain, and the Archbishop's, *Lower*
Lorrain. Both the one and the other had been
 before this Partition considerably impaired by
 the many Seigniories that were sprung up, and
 the vast Patrimonies the Churches enjoyed.
 They were afterwards yet more dismembered;
Alsatia, *Burgundy*, the Archbishopric of *Treves*,
Luxemburgh, that Part of the County of *Bar*,
 which is on the other side of the *Maes*, the
 whole Course of the *Rhone* and *Soanne* were cut
 off from the *Upper Lorrain*, and the *Lower*
 was no less curtailed: insomuch that in the
 Time of *Gerard* of *Alsatia* its first Hereditary
 Duke, its Extent was much the same as what it
 now is.

CHARLES the Bald kept that part of *Lor-* 877.
rain, which had been yielded to him, to his
 Death, which happen'd in 877. He was no
 sooner dead than this Country became a new
 matter of Debate between *Lewis* surnam'd *the*
Stammerer, and the Kings of *Germany*, *Carlo-*
man, *Charles* and *Lewis*, his Cousins. *Lewis*
 King of *Germany* and *Lewis the Stammerer* had
 an Interview at *Mersen* on the *Maes*, where
 they divided the Kingdom of *Lorrain*. The 878.
 latter had that part which had been yielded to
 his Father *Charles the Bald*, the former remain'd
 Master of the other.

879.

LEWIS the Stammerer dying soon after, *Lewis* King of *Germany* succeeded to that Part of his Dominions, which is now properly call'd *Lorraine*, viz. the three Bishopricks of *Metz*, *Toul* and *Verdun*, a Part of the *Low Countries*, and several other Places between the *Rhine* and the *Maes*.

881.

AFTER the Decease of *Lewis* King of *Germany*, the City of *Metz* and the greatest part of the Nobles of that Part of *Lorraine* offer'd to acknowledge *Lewis* III. of *France* for their King, who chose rather to leave that Country to *Charles the Fat*, Brother to *Lewis* King of *Germany*, to whom the Succession had been secured by several particular Treaties.

882.

IN 882, *Charles the Fat* having made peace with the *Normans*, granted the Revenues of the Bishopric of *Metz*, during the Vacancy of that See, to *Hugh* natural Son of *Lotharius* King of *Lorraine*, upon Condition that he should renounce his Pretensions to that Kingdom. Soon after *Carloman* King of *France* demanded of *Charles the Fat* that Part of the Kingdom of *Lorraine* which had belong'd to his Predecessors, Kings of *France*. *Hugh* also renew'd his Pretensions. But the Death of *Carloman*, which happen'd soon after, freed the Emperor *Charles the Fat* from these Apprehensions, and made him Master of the whole *French* Monarchy, in prejudice of the young Prince *Charles*, afterwards known by the Name of *Charles the Simple*, Son of *Lewis the Stammerer*. *Hugh* the Bastard being some time after arrested, had his Eyes put out, and was shut up in the Monastery of *St. Gall*.

887.

CHARLES the Fat did not long enjoy this vast Monarchy, being dethron'd in 887, and
Arnulph

Arnulph natural Son of *Carloman* King of *Bavaria*, was acknowledged King of *Germany* and *Lorrain*. *Guido* Duke of *Spoletto* also, who had a strong Party in *France*, was crowned at *Lan-gres*; but being soon obliged to return into *Italy*, *Arnulph* remained in the quiet Possession of *Lorrain*. He died in 899, having given the Kingdom of *Lorrain* to his Son *Zuindebolde* in 895. He likewise dying in 900, left it to his Brother *Lewis*, who reign'd till the Year 912; at which time the Nobility of *Lorrain* call'd in *Charles* the Simple, King of *France*, and acknowledged him for their Sovereign.

900.

912.

ABOUT this time the Hereditary Dukedoms and Counties of *Germany*, *France*, and *Lorrain*, had their beginning. These Dukes and Counts, who at first were only Governors, subject to the Prince, of whom they held their Appointment, assumed sovereign Power, making Peace and War, and appropriating to themselves the principal Revenues of the Provinces subject to their Government.

WE find in the Year 906 or 907, *Renier* first Duke of *Lorrain*, who dying in 916, was succeeded by his Son *Gislibert*, who bore the Title of Duke of *Lorrain* till the Year 939. There were at the same time in this Country Counts of *Metz*, *Toul*, *Verdun* and *Ardennes*.

906,

907.

916.

939.

CHARLES the Simple held the Sovereignty of *Lorrain* till his Imprisonment at *Peronne* in 923. The Nobles were then divided into two Factions; of which the one acknowledged for their King *Rudolph* King of *France*; the other, headed by Duke *Gislibert*, and the Archbishop of *Treves*, call'd in *Henry* King of *Germany*, Son of *Otho* Duke of *Saxony*; who not finding himself in a Condition to contend with *Ru-*

923.

- dolph*, made a Truce with him; during which he gain'd so much upon the Inclinations of the Nobility of *Lorrain*, that they abandon'd
925. *Rudolph*, and submitted to him. He held *Lorrain* till his Death, which happen'd in 936.
936. During this time, *Gislibert* was Duke of *Lorrain*, as has been already said, and continued so to the Year 939; when revolting from the Emperor *Otho*, his Brother-in-Law offer'd the Kingdom of *Lorrain* to *Lewis* surnam'd *Outre-mer*, King of *France*, stirred up a War between these two Princes, and engaged in his Revolt *Henry* *Otho's* Brother, to whom *Otho* had given the Title of Duke of *Lorrain*, and soon after deprived him of it.
940. *LEWIS* did not long enjoy his Conquest of *Lorrain*, *Otho* having made himself Master of it the same Year. *Otho*, Son of *Ricuin*, was
941. created Duke of *Lorrain* in 941, and died in
944. 944. He was succeeded by *Conrade* Son of *Verinbere*, who held that Dukedom to the Year
952. 952, when rebelling against the Emperor *Otho*, he was stript of it. *Bruno*, Archbishop of *Cologn*, was by the Emperor his Brother the same Year establish'd Duke of *Lorrain*, and held that
959. Dignity till the Year 959, when he divided the Government of *Lorrain* with his Nephew *Frederic*, who was created in 959 Duke of upper *Lorrain*, and held that Government till the
984. Year 984. *Frederic* was succeeded in 984 by
1024. *Theodoric* I. To him succeeded in 1024 *Frederic* II. who continued in that Government till
1033. 1033 or 1034, when *Adelbert* of *Alsatia* was named Duke of *Lorrain*. Such is the Succession of the Kings and Dukes of *Lorrain*, to the time of the Accession of the House of *Alsatia*, which now reigns.

AFTER this our Author gives us a short account of the Origin of the many little Sovereignties establish'd between the *Rhine* and the *Maes*, by the Diffensions that happen'd betwixt the Emperors and Kings of *France*, of the antient State of the People of *Lorrain*, of the Antiquities and Grandeur of that Dukedom, and when it became Hereditary.

NEXT to the Preface there are four learned Dissertations upon the first Bishops of *Treves*, *Metz*, *Toul* and *Verdun*, which, together with the Chronological Catalogues of the Bishops, take up 24 Pages. The Author's Aim in these Dissertations, is, from the Monuments of Antiquity to trace out the Origin of such Bishoprics, and to fix the Epoch of each Bishop. To these Dissertations he has added an Alphabetical Catalogue of all the Writers, whether printed or not, who have any ways treated either of the Civil or Ecclesiastical Government of *Lorrain*. He gives us a compendious Account of their Works, acquaints us in what time they flourish'd, where the Manuscripts are lodg'd, &c. After this he inquires into the Origin of the Family of *Lorrain*, and its several Branches, sets down divers Genealogical Systems of it, as also of the Families of the Counts of *Bar*, *Vaudemont*, *Apremont*, &c. together with Chronological Catalogues of all the Dukes and Counts, shewing how these Counties were first dismember'd, and again in Process of time united to the Dukedom of *Lorrain*. These, together with the Catalogue of the Authors, take up 96 Pages.

THE Author has also added a general Map of *Lorrain*, and particular Maps of the Diocesses of *Treves*, *Metz*, *Toul* and *Verdun*; as likewise

the Plans of the Cities of *Nancy, Bar, Treves, Metz, Toul* and *Verdun*, and of the most famous Churches that are in these Cities. He has moreover obliged the Public with the Seals of the Dukes of *Lorraine*, from *Adelbert* to the present Duke *Leopold I.* curiously engrav'd, with those of the Princes of this Family, who have been Lords of *Flanders*; of the Counts and Dukes of *Luxemburg*; of the Counts of *Vaudemont, Salm, Apremont*; and of other ancient Families of that Country. The Coins, Medals, Tombs, &c. of the Dukes of *Lorraine*, of the Bishops of *Treves, Metz*, and *Verdun*, which our Author has taken care to have ingraved; and his learned Dissertation upon the Coins of *Lorraine*, will equally delight and improve the Reader. As this History of *Lorraine* is the most copious that has been hitherto published, we shall, in our next Journal, give a particular and distinct Account of it.

A R T I C L E XXXVII.

JO. FRANCISCI BUDDEI Theol. D. & P. P. Ecclesia Apostolica; sive, De Statu Ecclesiæ Christianæ sub Apostolis Commentatio Historico-Dogmatica: Quæ & Introductionis Loco, in Epistolas *Pauli*, ceterorumque Apostolorum, esse queant, *Jenæ* 1729.

That is,

The Apostolic Church; or, An Historical and Doctrinal Commentary on the State of the Christian Church under the Apostles:

postles: Which may serve as an Introduction to the Epistles of St. Paul, and those of the other Apostles. By J. F. BUDDEUS, &c. In 8vo, containing 838 Pages; with a Preface of 24.

IN the beginning of the Preface, our Author endeavours to prove the great Usefulness, as well as Necessity in those, who desire to be conversant in the Study of Divinity, to be well acquainted with the Circumstances of the *Apostolic Church*, both in point of Doctrine, Government, and Morals: and thereupon proceeds to shew in what manner he has handled this great and important Subject.

I. The Book itself is divided into seven Chapters: in the *first* of which our Author explains, *in what Method the Apostles prov'd the Truth of Christianity against the Gentiles*. And to this purpose he observes, that from the great Misery, which every where surrounded the Heathen World, the Apostles took occasion to set before them their Error, and by that means convince them of the Truth of the Christian Religion: For as the Superstition and Idolatry, which universally prevail'd, was a plain Argument of their Blindness and Ignorance; so their great Wickedness, and Depravation of Manners, was a sufficient Demonstration both of the Perverseness of their Wills, and the Corruption of their Affections. From the very Principles of Reason therefore they endeavour'd to draw them from their Idolatry, by proving that there was only one God, the Creator and Governour of all things; and from their wicked Practices, by shewing how necessary it was to the service of

this God, to amend their Lives by a true Repentance: and so proposed the Belief of Christ, the Saviour of the World, as the only means to attain the Favour of God, and his acceptance of this their Repentance. And because the Philosophers among the Heathens were the greatest Enemies to the Christian Name, the Apostles therefore, to confute them, made it appear, that all their Wisdom was but Vanity and Folly, in comparison with the Doctrine of the *Cross of Christ*. For this is the usual Tenour of their Argument, *We preach Christ crucified, unto the Jews a Stumbling-block, and unto the Greeks Foolishness; but unto them which are called, both Jews and Greeks, Christ the Power of God, and the Wisdom of God; because the Foolishness of God is wiser than Men, and the Weakness of God is stronger than Men, 1 Cor. i. 23, &c.*

II. The second Chapter treats of the Apostles Method of convincing the Jews of the Truth of the Christian Religion; wherein our Author observes, that, tho' in some fundamental Principles the Jews did agree with the Apostles, which might be some means to facilitate their Conversion; yet, in other points, there was a wide Difference between them. They maintain'd, for instance, many grievous Errors concerning the means of Justification, or the Methods of obeying and pleasing God; and their Notions concerning the *Messiah* were quite repugnant to what the Apostles taught, and what they themselves might have learnt from the Testimony of the Prophets, had they but been attentive to them. What therefore the Apostles had to do in this case, was to prove, that Jesus of Nazareth was the very *Messiah*, whom the Jews expected, in whom all the Promises made to the Fathers, and all

all the Predictions made by the Prophets, did centre, and whose stupendous Miracles were a full and authentic Attestation of his divine Mission, or that *God was with him*. The Crucifixion indeed, and ignominious Death of Jesus, was a great *Stumbling-block* to the Jews, and an Impediment to their Conviction; but to remove this, the Apostles assured them that he rose from the Dead, and was restored to Life again; and, in their Testimony of this Fact, they shewed such manifest Tokens of Sincerity and Veracity, as none of their Adversaries could gainsay.

III. THE *third* Chapter treats of the Controversies, which the Apostles, and chiefly St. Paul, had with some Converts from Judaism, especially such as are called *false Apostles*; wherein our Author acquaints us, that the chief Controversies among these were such as related to Man's Justification with God, and consequently the Means of attaining eternal Salvation: which the Apostle of the Gentiles, by stating the precise Meaning of what we are to understand by *the Works of the Law*, by *Faith*, and by *Justification*, has handled with such Solidity of Judgment, and Perspicuity of Sense, as quite destroys the false Hypotheses both of Jews and Gentiles. But because some, in those early Times of Christianity, either from a Mistake or Abuse of St. Paul's Doctrine of Justification, were going about to make a Separation between Faith and Holiness; therefore did the other Apostles, and more especially St. James, oppose this Practice as a dangerous Innovation, and repugnant to Christ's Doctrine: but in doing this, he is so far from contradicting, that he agrees in St. Paul's Sentiments with the utmost Harmony.

IV.

IV. The *fourth* Chapter treats of the *Apostles manner of deciding Controversies in Religion*; where our Author proposes, as the best Pattern in such Cases, the Apostolic Council held at *Jerusalem*: and accordingly explains, with great Exactness, all the Terms, wherein its Occasion, (which arose from the Observance of the *Mosaic Law*) its Manner of Proceedure, the Determination of the Controversy, and the Consequences that follow'd thereupon, are express'd; and where he examines into many curious Questions, which are Matters of Debate among the Learned, such as, who was the President in this Council, whether *Peter* or *James*, upon the supposition that they had any; who this *James* was, whether the Bishop of *Jerusalem*, or some other Person of that Name; and whether the Sentence pronounc'd by him was definitive; whether the Questions, then under Consideration, were of a *moral* or *ceremonial* Nature; and what, in short, was the Sense of the several Articles of Prohibition, *from the Pollution of Idols, from Fornication, from Things strangled, and from Blood*, Acts xv. 20. remitted to the Proselytes of *Antioch*.

V. THE *fifth* Chapter treats of the *other Heretics, which the Church, under the Apostles, had to contend with*; and of these our Author remarks two Sorts, those whose Names are expressly mention'd in Scripture, and those whose Principles and Doctrines only are censured and expos'd therein.

AMONG the Heretics, whose Names are recorded in Scripture, those of the chief Rank are *Hymenæus and Philetus*, 2 Tim. ii. 17. whose Error was, that they denied a future Resurrection, and understood it only in a metaphorical

rical Sense, as it implied the Recovery of the Soul from a State of Sin. *Alexander*, 2 Tim. iv. 14. whom our Author supposes to be the same with *Alexander* of *Ephesus*, the *Copper-smith*, a great Enemy to St. *Paul*, and who in like manner had made Shipwreck of his Faith: *Hermogenes* and *Phagellus*, 2 Tim. i. 15. who denied the Divinity of the blessed Jesus: *Demas*, 2 Tim. iv. 10. who relapsed into Heathenism, for fear of Prosecution; and *Diotrephes*, John iii. 9, 10. who (as the Apostle describes him) was a Person of an ambitious, abusive, and inhospitable Temper; and (as Church-History says of him) one of those false Apostles, who obliged such as he received into his Communion, to conform to the Customs and Ceremonies of the Law.

SIMON MAGUS's Name is mention'd indeed in the New Testament, but no express notice is taken of his Tenets; tho' it seems not improbable, that, in several Places they are alluded to, as particularly in 1 Tim. vi. 20. Col. ii. 8. James i. 13, 14, &c. The *Nicolaitans* are likewise made mention of, and their wicked Principles and Practices severely reprov'd, tho' some are of opinion that this is a mystical Name only, and not derived from *Nicolas* the famous Deacon of *Jerusalem*.

AMONG those Heretics, whose Doctrines are only confuted, without any mention of their Names in Scripture, the principal were the *Cerinthians*, who denied absolutely the divine Nature of Christ, and allowed of the Adoration of Angels; and the *Ebionites*, who not only ran into the same Error as to Christ's Divinity, but enjoined likewise the Observation of the Ceremonial Law: and against these the beginning of St. *John*'s Gospel, and several Passages in

in his Epistles, as well as those of St. Paul to the *Colossians*, and other Christian Churches, are directly levelled. The *Phantasiastæ* were a different Sect, who denied the human Nature of Christ, affirming that it was only a mere Shadow and Apparition, whom the first Epistle of St. John is designed to confute; and the *Gnostics*, a general Name for most Heretics in that Age, especially such as affected to palliate their vile Opinions with a specious Pretence to extraordinary Learning; against whom we find frequent Cautions and Admonitions given by St. Paul in his Epistles to *Timothy* and *Titus*.

VI. THE *sixth* Chapter treats of the *Hierarchy of the Apostolic Church*: And here our Author observes, that, though it be necessary, in the Constitution of a Church, that some Order should be preserv'd between Teachers and Hearers of the Word; yet he no where finds, among any of the genuine Monuments of Antiquity, (for the *Apostolic Canons and Constitutions* he rejects as spurious) any Footsteps of Dominion or Government, properly so called. To form a right Notion then of the *Æconomy* of the Church, we must distinguish between the *Gifts* and the *Offices* of it; and, of the *Offices*, between such as are *ordinary*, and a-like to be found in all Churches; and such as are *extraordinary*, and peculiar to the Times of the Apostles only. The *Apostles* indeed were the prime Ministers in the Church, who being appointed to propagate the Gospel all the world over, were accordingly instructed with miraculous Gifts proper for that purpose. Next to them were the *seventy Disciples*, whom our Saviour made choice of to be their Companions and Coadjutors in the

the Work: And, lastly, the *Evangelists*, whose Business it was to record the Actions of Christ and his Apostles.

IT is to be observ'd farther, that, during this time, there was no Distinction or Difference between the Apostles: they were all equal in point of Dignity and Office; and therefore those, who ascribe a Superiority to St. *Peter*, in order to devolve it upon his Successors in the *Roman See*, labour under a gross Mistake. As the Apostles however, who were the universal Preachers of the Gospel, were appointed every where to plant Churches; so, to preside in every distinct Church, they ordained Presbyters, who, in those days, were likewise called *Bishops*, though that Name came afterwards to be appropriated to such, as had some kind of Superintendency over them. The other Order was that of *Deacons*, first constituted in the Church of *Jerusalem*, which herein was afterwards followed by other Churches; and their Province at first was to take care of the Poor, in distributing the Collections which were made for their relief, though in process of time they came to be employ'd in higher Offices.

THESE two (of *Presbyters* and *Deacons*) were the only Orders in the *Apostolic Church*: so that those, who pretend to discover therein *Metropolitans* and *Patriarchs*, and much more the several Orders of *Monks* and *Friars*, both deceive themselves, and impose upon others.

VII. THE *seventh* and last Chapter treats of the Life and Morals of Christians, as well as some Rites and Ceremonies in the *Apostolic Age*; where our Author takes notice, that, though the Apostles used their utmost Endeavours to engage those, who profess'd the Christian Religion, to live

live *godly, soberly, and peaceably* in this World; yet was the Church at that time not without her Blemishes, having in her Bosom not only *Wolves in Sheeps Clothing*, but Persons that were openly and avowedly flagitious; such as *caused Divisions and Offences*, and such as *brought in damnable Heresies, even denying the Lord that bought them.*

To provide however against this Malady, the Apostles were invested with Authority from their Master to punish such Offenders, and, if need were, to eject them out of the Communion of the Church; which accordingly they did, when their vile Principles or profligate Lives became a Reproach to the Christian Name. And because it was requisite, that when People met together for the Celebration of the Worship of God, all Things should be done *decently and in order*, we are not to suppose, but that Christians, in the apostolic Times, had their Rites and Ceremonies; but then these were few, plain and simple, void of all Pomp and Ostentation, and such only as the Nature of the Things themselves, and the Reason and Design of such religious meetings did require; however, afterwards they came, in many Churches, to be changed into Pageantry and Shew.

SUCH is the Synopsis of the Work. But that which gives it a peculiar Character is, the great Learning our Author has shewn in his *Commentaries* upon each of these Particulars; and the strong Light and Assistance (as he has evinced by several Instances in his Preface) he has given to our better understanding almost every difficult Passage in the New Testament; especially those in St. Paul's Epistles, in which *are some things hard to be understood, which they*
that

that are unlearned and unstable wrest (as they do also the other Scriptures) unto their Destruction, 2 Pet. 3. 16. That which will give it a peculiar Recommendation to the *English* Reader, is, the notice he, all along, takes of our Writers, and the Deference he has paid to the great Names of *Usher, Pearson, Hammond, Dodwell, Beveridge, &c.* even while he fails not to confute the false Reasoning and poisonous Doctrines of the Author of the Book called *Nazareus*, of the *Grounds and Reasons of the Christian Religion*, and of the Discourses against the *literal Sense* of our Saviour's Miracles, so lately published amongst us.

ARTICLE XXXVIII.

Imperium *Babylonis & Nini* ex Monumentis antiquis, Authore JOH. FRIDERICO SCHROEEFO Archi-Diacono *Luccaviensi. Francofurti & Lipsiæ*, An. 1726.

That is,

The History of the Babylonian and Assyrian Empire; taken from the Records of Antiquity by J. F. &c. In 8vo containing 475 pag.

THE Monuments, from whence this History is compiled, are taken from the Fragments, which *Josephus, Africanus, Eusebius, and Syncellus*, have left us of *Berosus, Megasthenes, Abydenus, Apollidorus, and Alexander Polyhistor*; and the End and Design of it is, not only to correct the Mistakes of other Historians, from

from the Evidence of these ancient Records, but to give Light likewise to the holy Scriptures, and especially to adjust the Chronology of several ancient Prophecies, which relate to the Affairs of *Babylon*, and are shewn herein to have had their full Accomplishment.

THE Book consists of six Sections; in the *first*, which treats of the Origin of the *Babylonian* Empire, our Author absolutely rejects what *Berosus* tells us of that Series of Kings, who reigned in *Babylon* before the Flood, as fabulous, and inconsistent with the Account, which *Moses* gives us in the sixth Chapter of *Genesis*; from whence he gathers, that, before the Deluge, there was no such thing as regal Power, but that *Theocracy*, taken in a special Sense, was the Form of Government that then obtained.

THE only way therefore to find out the true Origin of the *Babylonian* Empire, is, to consult the History of *Moses*; where, from an Explanation of the eleventh Chapter of *Genesis*, our Author treats of the true Intent of the building the Tower of *Babel*, (some Remains of which are still visible) the Confusion of Languages which was permanent, and the Dispersion of Nations thereupon; and when *Nimrod* (the *Bacchus* of the Ancients,) who in Scripture is called a *great Hunter*, but in a metaphorical Sense, to denote the Waste and Destruction, which he made of the People about him, settled himself at *Babylon*, and there began to reign.

IN the *second* Section, which treats of the Rise and Progress of the *Assyrian* Monarchy, our Author tells us, that about the Time of the *Israelites* going down into *Egypt*, *Assur*, who was not descended from *Ham*, (as some imagine) but
from

from *Abraham* by his Hand-maid *Kethura*, came from the Land of *Sbinar*, and building the City *Nineveh*, there laid the Foundation of the *Assyrian* Monarchy, which, in the Time of *Salmanassar*, began to lift up its head ; and, in the Reign of *Sennacherib*, (whose Wars, as well as those of his Father *Salmanassar*, our Author takes care to relate,) extended itself over the vast Regions of *Babylon* and *Media*, *Syria* and *Mesopotamia*, *Arabia* and most part of *Asia minor*.

BUT it was not long, as our Author acquaints us in the *third* and *fourth* Section, which treats of the *Decline* and *Period* of the *Assyrian* Empire, that Matters continu'd in this flourishing State. *Nabonassar*, King of *Babylon* withdrew his Allegiance from the *Assyrian*, (the Time of which Revolt our Author has settled from the Ptolemaic Canon; where, by the way, he gives us an Account of the Nature and Usefulness of that Form of Computation) and it was not long before the *Medes* likewise revolted, and chose one *Dejoces* for their King.

AFTER this, our Author gives us an Account of *Affarhadden* and his Successors ; among whom, because he finds not *Nebuchadnezzar*, which the Book of *Judith* makes mention of, he therefore esteems the Book as spurious, and endeavours to prove it so, from parallel Histories, both sacred and prophane. *Sardanapalus* however was one of his Successors ; from whom *Nabopolassar*, King of *Babylon*, revolting and joining himself with *Cyaxares* King of the *Medes*, they two waged War with him, and having entirely routed his Forces, put him to the necessity rather than fall into the hands of his Enemies,

to burn himself alive, and with him fell both the Kingdom itself and the Royal City.

UPON the Ruin of the *Affyrian* Monarchy, (as our Author observes in the *fifth* and *sixth* Section,) the Kingdom of *Babylon* began to revive. *Nabopollassar* rescued his Country from a foreign Yoke, and his Son *Nebuchadnezzar* subdued the King of *Egypt*. The several Wars, that he waged both with the *Jews* and *Tyrians*, and the nature of the Madness wherewith God afflicted him for his Pride and Arrogance; at what time of his Life it befel him, and whether it was for seven Years, or rather for seven Months only, that it continued upon him; are Questions that our Author endeavours to clear up: and, after having settled the Chronology of several important Events, comes at last to treat of the Destruction of the *Babylonian* Empire, which (according to the Predictions concerning him) *Cyrus* effected, and thereupon laid the Foundation of the *Persian* Monarchy.

THIS is the Substance of the History itself; but the Excellency of it lies in the Critical Skill, which our Author has shewn, in making such an happy use of the Remains of Antiquity, in the manner of his determining several disputed Points of Chronology.

A R T I C L E XXXIX.

M. CHRISTOPH. ANDR. BUTTNERI *Norimbergensis* Emendationes Intellectionum, per Logicam strictè sic dictam, Criticam, insuper Hermeneuticam, & Methodologiam, tentatæ & susceptæ. *Halæ* 1730.

That

That is,

An Essay towards some Emendations of our Intelligences from Logic, strictly so called, the Art of Criticism, Interpretation, and Method. By M. BUTTNERUS, &c. In 8vo, containing 273 Pages, with a short Preface.

OUR Author in his Preface tells us, that he therefore makes use of the uncommon Word *Intellectiones* in the Title of his Book, (as he does through the whole Body of it) because he is minded to obviate the Mistake, into which the use of the word *Intellectus* had drawn some unwary Readers. For whereas it is commonly said, that the Intellect *perceives, judges, and reasons*, some have thence been induced to think, that it is a constituent Part of the human Soul; whereas it is plain to every considering Man, that it is no more than a *Mode* or *Affection*, which has no Existence of its own, but borrows Existence from the Subject to which it is related.

To take away therefore all Ambiguity of Words, which may occasion both false and obscure Ideas in the Reader, our Author accounts the word *Intellection* much more proper, as not including any Substance in its Notion, but only denoting the Modes and Relations, the Affections and Operations of a spiritual and invisible Being.

HAVING thus settled the Propriety of his Title, our Author, by way of Introduction, gives us a short Account of Philosophy in general,

neral, and more especially of Logic. To this purpose he tells us, that Philosophy either considers the Existence, Essence, Modes, Relations, and Affections of Things, from whence it is called *speculative*; or it lays down Rules for the right Application of the Things we know in Speculation, in order to improve the Happiness of human Life, and thence it is called *practical*.

1. Now all *speculative* Philosophy is either *special* or *general*: what is *special*, relates either to the *Creature* or *Creator*; and as *Creatures* are either *corporeal* or *spiritual*, 'tis the Business of *Physics* to consider the *Quality*, and of *Mathematics* the *Quantity* of *corporeal Beings*; even as the Nature of *spiritual* is discovered by *Pneumatology*, and our Knowledge of God acquired by *Theology*.

2. *PRACTICAL* Philosophy rules and directs the Actions of Mankind, which are either *internal* or *external*, or, as others are pleased to term them, *immanent* and *transient*. Now the *internal* Actions are the *Intellections* and *Volitions*: the *former* of which are guided by *Logic*, properly so called; the *latter*, as they have respect to *Honesty*, come under *Ethics*; as to *Justice*, under natural *Equity*; as to *Prudence*, under *Politics*; and *Prudence* being both of a *public* and *private* nature, in its *private* Capacity it is called *Œconomy*. As to our *external* Actions, every one knows that Knowledge and Experience are their proper Directors: so that from the whole it appears, that Philosophy consists not in a bare Speculation of things, but, by reducing them to Practice, is an excellent Means to improve the Happiness of Mankind.

FROM this short Account of Philosophy in general, our Author takes notice of the three kinds

kinds of Intellections, viz. *Perception*, *Judgment*, and *Discourse* or *Reasoning*; and then defines *Logic* to be a Science, which teaches us to search and find out all Truths, such especially as relate to the Modes of Thinking; but in a larger Sense, (in which our Author takes it) it may properly enough comprehend the Art of Criticism, Interpretation, and Method, which, together with Logic, strictly so called, make up the Substance of his Book.

AFTER this Introduction, he proceeds to the Doctrine of *Idea's*, where (though he differs in some things) he chiefly borrows his Matter from Mr. *Locke*; and having run through their usual Divisions, he comes to shew at large, how, by *abstracting, comparing, opposing, connecting, dividing, and reasoning upon our Ideas*, we may vary or multiply them as we please. But because single Ideas are not the only Matter of Logic, he thence goes on to *Propositions* in general, and so treats of their different kinds, such as *simple* and *compound*, *affirmative* and *negative*, *universal* and *particular*, &c. together with their different Modes and Affections.

THE Business of Logic, as he told us, is to search and find out Truth; and, to this purpose, having first proposed the Means to cure our Ignorance, raise our Attention, and improve the Propriety of our Stile, which may be Inducements thereunto: he proceeds to consider, in distinct Chapters, the three Avenues that lead to Knowledge, viz. our Sense, our Experience, and the Judgements we form from a necessary Connection of our Ideas. But in the first of these, he advances what may seem a Paradox, viz. *that our Senses never fail us*: For we are to distinguish, says he, between our *Senses* and our

sensitive *Organs*, the former of which convey no positive Idea, but are mere *Relations*, only depending upon a Capacity in the Mind, to have any thing represented to it; and therefore, when there happens any Mistake or Fallacy, the Fault must arise either from some Incongruity in the Object, Defect in the Organ, or wrong Judgment in the Mind, but cannot, with any justice, be imputed to the Senses.

HAVING thus treated of the Doctrine of *Idea's* and simple *Propositions*, he proceeds to our *Ratiocinia*, (as he calls them) whereby he means such Operations of the Mind, as compare *two* Ideas with some *third* one, and from their Agreement or Disagreement with it, draw the Conclusion; which Method of proceeding, Logicians call a *Syllogism*: And here, having first debated the Question, whether Syllogism be a proper way of finding out Truth, and of what use and subserviency it is to that end, he gives us a full account of the Figures, Moods, and Rules for composing all kinds of Syllogisms, whether perfect or imperfect, simple or compound, &c. and so employs four Chapters in stating the Nature and Degrees of *Demonstration*, *Probability*, *Dubitation*, and *Errors*; where he amply shews the several Causes of Errors, and debates the Question, whether they originally proceed from the *Will*: and with this he concludes the first Part of his Book.

The other part comprizes three Subjects, *viz.* the Art of Criticism, Interpretation, and Method.

I. Criticism, in its full Sense, considers either the Nature of all Tongues, or of one more especially: It searches into the Original of Words and Phrases; teaches the Method of learning

Languages; prescribes Rules for the Interpretation of obscure Places; judges of the Faults or Perfections of Style; discovers the Age wherein a Book was wrote, who was its Author, and whether it be true or supposititious; and, lastly, it treats of the right Pronunciation, as well as just Writing of all kind of Languages. This is the proper Employ of Criticism in its full Signification; but, in our Author's present Acceptation, 'tis no more than *the Knowledge of drawing Truth from any Writings, in such a manner, as to know the right Reading and Author of every one.* Here he undertakes to shew us, what might be the probable Occasions of false Readings in any Author, such as the Malice of Enemies, the Negligence of Transcribers, the Vanity of Critics, or the Incuriousness of Authors themselves; not forgetting the Injuries of Time, Air, and Water, &c. And having taught us the proper way to find out the true Reading, *viz.* by the Collation of ancient Copies, whether Original or others, provided they be such as are not suspected; by observing the Congruity of the Style and Sentiments of any Author, as well as consulting the Opinions of other Critics that have gone before us: he lays us down Rules both for the *positive* and *negative* Knowledge in this Affair, *viz.* that we may suppose the Book *genuine*, when the Style and Sentiments, the Method and Wit, and Affections, which appear in it, accord with his other Writings, and are confirm'd by the Testimony of the Ancients; and that we may suppose it to be *Supposititious*, at least *interpolated*, when its Style and Diction are of a modern Date, and agree not with the Age, wherein it is said to have been wrote; when its

Turn, Method, and Sentiments are different; and Things, Persons and Controversies mentioned, which, at that time, were not in Being. This, in some measure, is the way to judge of Authors, only (as he observes) we must have a good share of History, Chronology, Philosophy, Philology, and human Literature, to make us thoroughly qualified for the Work.

2. AFTER we have thus discovered the true Writer of any Book, as well as the true Reading of his Writings, our next Inquiry must be to find out his *Meaning*: And here our Author, after a short account of the different Kinds of *Senses*, that may occur, and the Qualifications requisite in us to interpret them; lays down some Rules, whereby we may come to the Knowledge of any Author's Sense, *viz.* by attending to the Scope and Design of the Work, the Motives and Occasion of his Writing, the Arguments he makes use of, the Affections he discovers, the Complexion and Age he seems to be of, the Sentiments he was addicted to, and the Profession he is said to have followed; not forgetting to have a strict Eye to the Time when, and of which, he wrote; to the Place, and Manners, and Temper of the People he liv'd among; and to the full Compass of the *Context*, as well as receiv'd *Etymology* of the Words.

3. METHOD (as our Author takes it in its larger Signification) *is the apt Disposition of our Thoughts, in order to find out Truth, and when we have found it out, to teach others.* Where having first explained the different Kinds of Method, the Manner of stating a Question, and meditating upon any kind of Subject; he proceeds to instruct us in the proper Method of
con-

convincing the Erroneous, which may best be done, as he thinks, by proposing our Argument in a syllogistical Way, and observing some prudential Rules which he lays down: in the Method of disputing in general; the Method to be observed by the *Opponent*, and the Method to be observed by the *Defendant*; where he delivers Precepts of special Use and Advantage, to such as are engaged in *Academical* Disputations. Thus we see, that this little Book is an excellent System of Logic, carried to a greater Length than usual, and whose End and Purport is, to teach us to reason justly, to dispute clearly, to understand and judge of other Men's Works, and to conduct and methodize our own.

ARTICLE XL.

Memoires du Comte de FORBIN, Chef d'Escadre, Chevalier de l'Ordre Militaire de Saint *Louis*.

That is,

Memoirs of Count de FORBIN, Commodore, and Knight of the Military Order of St. Lewis. Two Volumes in 8vo, containing 727 Pages. Amsterd. 1730.

THOSE who have time to spare, will find in the Chevalier *Forbin's* Memoirs wherewithal to pass away some of their idle Hours. I know that the best part of the Learned are professed Enemies to all Writers of Memoirs;

moirs; some through the Aversion they have for Self-commendation, which is commonly the chief Ingredient of such Works; others, because they question much the Truth of what these self-conceited Authors relate, it being very natural that one, who is so fond of himself as to write the History of his own Life, should endeavour to make himself appear a very considerable Person, though perhaps there is nothing considerable in his Character. In order to remove such Prejudices, the Chevalier *Forbin* assures us in his short Preface, that he relates nothing but what is, in all its Circumstances, agreeable to Truth; for which he has had so great regard, as not to conceal even his Faults and Imperfections. The Reader, however, will find that he takes care to do himself justice, by drawing himself always to the best advantage, and setting out in all their circumstances such Facts as can, in the least, raise his Reputation. He begins by giving us an ample detail of all the Pranks of his Youth, of his Duels, Gallantries, Amours, &c. He acquaints us, that even from his tender Years he gave clearly to understand, that he was born to give and receive many Blows. His first Encounter was with a mad Dog, over whom he gloriously triumphed, though at the Age only of ten Years, and with the Death of the Aggressor, freed the Neighbourhood from the Terror so dreadful an Enemy had struck them with. This Victory convinced our young *Hector* that he was cut out for warlike Exploits. He therefore slipped away to *Marseilles*, and there entered himself in the Sea-Service.

The chief
things con-
tained in
the 1st Vol.

THE chief things he gives us an account of in his first Volume, are the raising of the Siege of *Messina* by the *French* Fleet; the Sieges of *Condé*,

1675.

Art. 40. HISTORIA LITTERARIA.

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Condé, Bouchain, and Aire, where the *French* 1676.

King commanded the Army in person, and the Chevalier *Forbin* served amongst the *Mousquetaires* of the King's Household; his Voyage to *Ame-* 1680.

rica on board the Fleet commanded by *le Comte d'Estrées*, Vice-Admiral; the Bombardment of 1682.

Algiers by Monsieur *Duquêne*; his Voyage to *Siam*, in company of the Chevalier *Chaumont*, Ambassador extraordinary from the *French* King to the King of *Siam*; his Exploits and gallant Be- 1684.

haviour in the Channel, where he commanded a Man of War from the Year 1688, till 1694, and signalized himself in the Sea-Engagements of *Beachy* and *la Hogue*. A curious Reader will find under these Heads wherewithal to amuse himself. The account he gives us of the Kingdom of *Siam*, of the Customs, Manners, Ceremonies, Religion, &c. of the *Siamese*, is pretty diverting. He remained in that Kingdom near the space of three Years, at the intreaties of the King, who was unwilling to part with a Man of such distinguished Parts as Chevalier *Forbin*; and of Mr. *Constance*, who being risen from the mean Condition of a Tavern-Keeper's Son in the Island of *Cephalonia*, to the high Station of Prime Minister, and despotic Governour both of the King and Kingdom of *Siam*, thought that the only means to maintain himself in that Post, was to call in Foreigners, and trust them with the Command of the Troops. With this private View, Mr. *Constance* had induced his Master to send an Ambassador extraordinary to the Court of *France*, as if he intended to embrace the Christian Religion, which he never had the least thought of. Chevalier *Forbin* was, by the Interest of this Minister, appointed High Admiral, and Commander in Chief of the King's of *Siam*. *Chevalier Forbin remains in Siam.* *He is appointed High Admiral, &c. of Siam.*

King's Forces, and Governour of *Bancok*, a strong Frontier Town of *Siam*. Not long after, the King, of his own accord, conferred upon him the Dignity of *Opra sac di son Craam*, which is much the same as that of Marshal in *France*. He describes the Ceremonies that were used on occasion of his Instalment, which chiefly consisted in the King's delivering him with his own Hand a *Bethel*, (which is a kind of Fruit like an Acorn) and pronouncing these

The Prime Minister becomes jealous of him.

Words, *I receive you into my Service*. Mr. Constance seeing him thus favoured by the King, began at first to be jealous of him; and by degrees, as *Forbin* grew daily more and more into the King's favour, from his great Protector becoming his professed Enemy, determined to rid himself, by some means or other, of such a powerful Rival. This Change of Scene gives our Author a fair opportunity to expatiate on the great Dexterity, Courage, and Resolution he shewed in eluding the Attempts of so cunning an Adversary.

The Religion of the Siamese, and the exemplary Lives of their Priests.

As to the Religion of the *Siamese*, they are Idolaters; they use no public Prayers, nor Sacrifices of any kind; they meet now and then in their Pagods to hear the *Talapoins* (so they call their Priests) preach. The common Subject of all their Sermons is Charity, which is the favourite Virtue of the *Siamese*. Our Author tells us, that it is a very difficult matter to convert them to the Christian Religion. For their *Talapoins* live a more exemplary and austere Life than those who are sent to convert them. They abstain from all kind of Meat, and profess strict Poverty, maintaining themselves only with what they daily get by begging, and dividing every day the Overplus even of that amongst the Poor. They never go abroad

abroad but to beg, which they do without uttering a Word, but barely presenting a Basket, which is soon filled; the *Siamese* being the most charitably inclined of any People: infomuch that, besides these voluntary Beggars, there is scarcely one to be met with in the whole Kingdom. They are such strict Observers of Celibacy, that they never go abroad without a Fan, which they cover their Eyes with, lest they should by chance cast them upon any Woman. However, they have more good Sense than to tie up themselves by Vows; but can abandon their Profession, whenever they please, and marry.

ANOTHER great Obstacle to their embracing the Christian Religion is, that they hold a ^{*They hold all Religions good.*} Man may be saved in any Religion, so that he lives up to the Maxims of his Profession. Heaven, say they, is like a great Palace, and the various Religions are as so many Gates which let us into it. They carefully avoid all Disputes in matter of Religion: if one talks to them in commendation of the Christian Religion, or any other, they hearken with great Respect and Attention, and approve of all that is told them; but when you come to condemn theirs, they answer coldly, Since we have been so complaisant as to approve of your Religion, why should you be so unmannerly as to disapprove of ours?

As to the Generality of the *Siamese*, they ^{*Their Temper, Condition, &c.*} are naturally inclined to Virtue, and of a very gentle Temper, without Craft or Malice. The Women are remarkable for their Modesty: The Children are so resigned to the Will of their Parents, that they submit, without uttering the least Complaint, even to be sold, in order

order to relieve them in their Necessities. The *Siamese* live generally very hard, and in great Poverty: That Kingdom (to use our Author's Expression) neither produces nor consumes any thing. They are all without distinction born Slaves to the King, for whom they are obliged to labour one part of the Year. From this slavish Labour those only are dispensed, whom the King is pleased to raise to the Dignity of Mandarin. Neither does this high Station screen them from incurring, often upon mere Trifles, the King's Indignation, which is always attended with most severe Punishments. The *Bar-Kalon*, or first Minister himself, is no less exposed to such Dangers than the others. He never approaches the King's Person but creeping on his Knees and Elbows, as if he were the meanest of the Populace. If he unfortunately happens to lose the King's Favour, the kindest Treatment he can expect, is to be sent back to the Plough.

The Poverty of the Country.

THE People are wretchedly poor and idle, and have neither sufficient Manufactures or Traffick to employ them. They live mostly upon Fruit and Rice, which they have in great plenty. As they hold the Transmigration of Souls, they abstain from whatever has once had Life in it, and generally live with such Sobriety, that the Chevalier *Forbin* assures us he maintained his whole Retinue, consisting of thirty-six Men, with five-pence of *French Money* a day. The King draws his chief Revenues from Trade, which he engrosses all to himself, tho' very inconsiderable, the Country affording nothing but Rice, Pewter, Elephants and Skins of wild Beasts, which are found there in great plenty. The Subjects have no Property

perty, the King being the sole Proprietor of all the Lands and Tenements of his Kingdom. Hence a great part of his Soil, tho' very fit for Tillage, lies uncultivated, no body caring to be at the pains of tilling Lands, which they would be soon stript of, were they but in a tolerable Condition.

THEY punish very severely the smallest *How they* Faults: as for instance, if one talks too little *punish* they slit his Mouth to his Ears; if too much, *small* they sow it quite up. The usual Punishments *Faults.* for other such minute Offences are to pluck out the Delinquent's Teeth, burn his Arms with a red-hot Iron, drive in sharp-pointed Reeds to the Roots of his Nails, &c. Our Author tells us, that there is scarce one in the Kingdom, who does not at least once in his Life-time undergo such Chaftisements, not even the King's own Children or Brothers excepted.

THE account Chevalier *Forbin* gives us of the Kingdom of *Siam* would be very diverting, did he not frequently break it off to foist in something in commendation of his own dear Person. And indeed you can scarce any where dip into his Work, without finding it running in the first Person.

IN his second Volume he gives us an Account of his glorious Actions in the *Adriatic*, where in the Beginning of the late War he commanded a small Squadron, bombarded and ransacked many Places subject to the Emperor, put others under Contribution, and struck such Terror into all the maritime Cities of *Dalmatia*, and into *Venice* itself, that the Prayer, commonly used by the *Parroni*, or Masters of Ships before they set sail, was, *Iddio ci guardi dalla Bollina, e dal Cavalier Forbino*: That is, *From*

From the Bollina, (which is a Meteor, Forerunner of a Storm) and from the Chevalier Forbino, good Lord deliver us! The rest of this Volume is taken up with an ample detail of his Exploits, Engagements, Prizes, &c. in the *British* Seas, where he commanded a Squadron of eight Ships. He closes the whole with a particular Account of the Pretender's Expedition into *Scotland* in 1708.

I shall now subjoin, in M. *Forbin's* own Words, the Account he gives us of an Engagement he had with five *English* Men of War in the Channel in 1707, and afterwards let the Reader hear the same Action as related by Chevalier *du Gué-Trouin*, who also has lately publish'd his Memoirs.

M. Forbin
attacks
an English
Convoy in
1707.
His Ac-
count of
this En-
gagement.

“ I set sail, (from *Brest*) in company of M.
“ *du Gué-Trouin*, who commanded a Squadron
“ of four Men of War and two Frigats. Con-
“ trary Winds detained us six Days at the
“ Mouth of the Channel, from whence we dis-
“ cover'd an *English* Fleet, convoy'd by five
“ Men of War, of which two were of three
“ Decks and ninety Guns; the third carried
“ seventy-six, and the other two, fifty. I
“ joined M. *du Gué*. We should doubtless have
“ taken the whole Fleet, had we but acted una-
“ nimously. I had a mind to speak with him
“ before the Engagement, and settle what
“ measures we might both think proper to take
“ on this Occasion. But he, as he was all Life
“ and Mettle, (and indeed much more than he
“ ought to have been, tho' brave and coura-
“ geous) would by no means wait for me. As
“ his Ships had been lately careened, he soon
“ got a-head of me, and, without having fir-
“ agree

“ agreed upon any Measures, seconded by one
 “ of his own Frigats, engaged the Enemy’s
 “ Commodore, who, having lost all his Masts,
 “ struck to him. *M. Beauharnois*, one of the
 “ Captains of *du Gué’s* Squadron, advanced a-
 “ gainst the Ship of seventy-six Guns, but
 “ made no hand of her. *M. Courserac*, another
 “ of *du Gué’s* Captains, came up with one of
 “ the Fifty Gun Ships, which he took. In the
 “ mean time, I ran up along-side of the other
 “ Fifty Gun Ship, which struck after a sharp
 “ Engagement, wherein I lost *M. d’Alonne*
 “ my second Captain, and thirty private Men.

“ Of the five Men of War that convoy’d the
 “ Fleet, one only, and that the biggest, had
 “ not been attacked. She bore away, but was
 “ pursued by *M. Tourouvre*. I charged *M.*
 “ *Lamoinerie*, one of *du Gué’s* Captains, to put
 “ hands on board the Ship I had taken, and
 “ following *Tourouvre*, made all the sail I could
 “ after the great Ship. *Chevalier Nangis*, and
 “ *M. Barth* did the same.

“ THE Enemy made a running Fight, keeping
 “ a continual fire with his Guns and small Arms,
 “ which so damaged *Tourouvre’s* Ship, that he
 “ was obliged to fall a-stern. *Barth*, who had
 “ got a-head of me, having also received much
 “ Damage, could not get up with her. I was
 “ upon the point of boarding the Enemy,
 “ when a Fire breaking out in his Ship, forced
 “ me to sheer off, thro’ fear of being involved
 “ in the same Misfortune. This Ship, which
 “ behaved very gallantly, was on a sudden all
 “ in a Flame afore, abaft, and between Decks.
 “ It is not possible to conceive a more dread-
 “ ful Sight. Most of her Crew, which was
 “ very numerous, threw themselves over-board,
 N° V. 1730. Ee “ and

“ and flying from the Flames, miserably per-
 “ rished in the Sea. As we expected every
 “ Moment to see her blow up, no body durst
 “ venture to succour those unhappy Wretches
 “ in their Distress, tho’ they cried out for help
 “ in a most touching manner. However she
 “ did not blow up, but, there being a great
 “ Sea, and her Ports being open, shipped so
 “ much Water by rolling, as sunk her. I was
 “ never so hard put to it: M. du Gué’s Eager-
 “ ness and Vivacity, which did not allow him
 “ to wait for me, nor agree with me upon pro-
 “ per Measures, and the Reluctancy I had to
 “ abandon him, drew me into the Dangers I was
 “ exposed to, in engaging Ships so much superior
 “ to mine, and that in so great a Sea as then ran.
 “ Had the *English* been able Men, they would
 “ have easily defeated my Squadron. Du Gué’s
 “ Case was quite different, he not being near so
 “ much inferior to the Enemy as I was, having
 “ only Fifty Gun Frigats.

“ As to the great Ship that took fire, had
 “ she been acquainted with her own Strength,
 “ she would never have fled from us. Her
 “ Captain, if he had acquitted himself like a
 “ skilful Officer, could not have the least ap-
 “ prehension of our boarding him, he being in
 “ a condition, with a single turn of his Helm,
 “ to sink or disable any of our Frigats that
 “ should have dared to come near him. Be-
 “ sides, he had all his Guns at liberty, and in
 “ condition for Service, whereas my Ships
 “ could only make use of their upper Tires for
 “ the greatness of the Sea. However, it hap-
 “ pened very luckily for me that I should have
 “ to do with People who had not so much Skill
 “ as to understand their own Strength. I ob-
 “ served,

" served, as I was going to board this great
 " Ship, that my Main-top-mast Head did not
 " reach her Main-top *. I also took notice, that
 " one who was on board her wore a blue Rib-
 " band, but have never been able to discover who
 " he was †. Some Hours after this Engagement
 " I took a *Dutch* Transport, which had joined
 " the *English* Convoy, and fled at the Begin-
 " ning of the Battle. I ordered M. *Tourouvre*
 " into harbour, who being much disabled in his
 " Masts and Rigging, could no longer keep
 " the Sea without danger, and detached one of
 " my Squadron to bear him company. The next
 " Morning I fell in with the three-decked Ship,
 " which *du Gué* had taken the Day before. This
 " Ship, after having struck, had disappeared, I
 " know not how. I also fell in with one of *du*
 " *Gué's* Frigats which had lost her Fore-mast. I
 " ordered the great Ship to be refitted with a Fore-
 " top-mast, and took her in tow. Chevalier
 " *Nangis* towed the Frigat, and so we returned
 " safely to *Brest*.

" THE Fleet we attacked was composed of
 " eighty Transports, laden with Ammunition,
 " Cloaths, and Horses for the Service of the
 " *English* Troops in *Portugal*. Of the five
 " Men of War that convoy'd them, three
 " were taken, one burnt, and the fifth escaped
 " with all the Fleet, which we should infallibly
 " have taken, I repeat it, had M. *du Gué* acted
 " with a little more Circumspection."

* Every Seaman, or such as have the least acquaintance with Sea-Affairs, will see that this is a most vain-glorious Falshood.

† We can go near to inform him; it is very likely that his blue-ribband Gentleman was the Boatswain, or one of his Mates, who frequently wear their Calls, hanging at a blue Ribband.

The same
Action re-
lated by M.
du Gué
Trouin.

Let us now hear what M. *du Gué* has to say for himself. " Having careened my Ships, " says he, I put to sea, in company of Chevalier *Forbin*, who commanded a Squadron of " six Ships. I had six others under my Command, viz. *le Lis* of seventy-four Guns, *l' Achille* of sixty-six, *le Jason* and *le Maure* of " fifty-four, *la Gloire* of forty, *l' Amazone* of " thirty-six. Having all got to the mouth " of the Channel, we parted. I was about " four Leagues distant from Mr. *Forbin's* " Squadron, when I perceived he altered his " Course, and so apprehended that he had " made some Discovery. I therefore steered " the same Course, and soon made a Fleet of " two hundred Sail, which he chased. I endeavoured to come up with him to receive " his Orders. But seeing he made a Signal to " chase, I crowded Sail, and got better than " a League a-head of his Squadron. I was not " above Gun-shot from the said Fleet, when " M. *Forbin*, to our great Surprise, took it " into his head to bring to, and reef his Top- " Sails, when we might have carried our " Top-gallant-sails. A Spirit of Submission " induced me, tho' unwilling, to follow his " Example, which alone could have prevented us " from destroying this very considerable Fleet ; " which, being bound to *Portugal* with Troops " and Ammunition, was convoyed by five " large Ships, who lay by for us in a Line of " Battle. The *Cumberland*, a Ship of eighty- " two Guns commanded, and was in the " Center ; the *Devonshire*, of ninety, in the " Van ; and the *Royal Oak*, of seventy-six, in " the Rear. The *Chester* and the *Ruby*, of " fifty-six and fifty-four Guns, were the *Cum-
berland*

“ *berland's* Seconds. They took us at first, as
“ they afterwards owned, for a parcel of Priva-
“ teers got together, but we no sooner brought
“ to, than they knew what we were, and
“ therefore made a Signal for the Transports
“ to make the best of their way, to save them-
“ selves.

“ M. *Forbin* made no manner of haste to
“ come up with the Enemy, tho' it was already
“ near Noon. I therefore filled, and made the
“ Signal to all the Ships of my Squadron to
“ speak with me one after another. I ordered
“ Chevalier *Beaubarnois* to board the *Royal Oak*,
“ Chevalier *de Courserac* the *Chester*, *la Moinerie*
“ *Miniac* the *Ruby*; and as I designed to board
“ the Commodore, I gave Orders to *la Faille*
“ to put some of his Men on board of me, that
“ I might thereby be in a condition to sustain
“ those who should attack the *Devonshire*. But,
“ as it was not reasonable to neglect the Interest
“ of my Owners entirely, I commanded the
“ Frigate *l' Amazone*, which was the best of my
“ Squadron, to fall upon the Body of the Fleet.

“ Having given these Orders, I came up
“ with the Enemy, and sustained, without re-
“ turning a Shot, the Broad-side of the *Chester*,
“ one of the *Cumberland's* Seconds, and after-
“ wards that of the *Cumberland* herself, which I
“ had the good Fortune to board so advanta-
“ geously, that having received her Bow-sprit
“ into my main Shrouds, all my Guns raked
“ her fore and aft, so that, in an instant, her
“ Decks and Fore-castle were covered with dead
“ Bodies. Pursuant to his Orders, M. *la Faille*
“ brought up his Frigate *la Gloire*, and find-
“ ing it impracticable to board me, by reason
“ of the Situation I was in, had the Courage to

“ board the *Cumberland* herself on the Broad-
 “ side. He broke, 'tis true, his Bow-sprit up-
 “ on my Poop, as the Enemy did his in my
 “ main Shrouds, which rendered the boarding
 “ him so dangerous to my Men, that very few,
 “ tho' they did their utmost Endeavours, suc-
 “ ceeded in that Attempt. However, the
 “ Sieurs *de Bloye* and *du Menai*, Officers of the
 “ Frigate *la Gloire*, got in, at the head of some
 “ gallant Men, and forced the Enemy to strike.
 “ I then gave over firing, and getting clear of
 “ him, bore away, in order to assist such as
 “ might stand in need of my Assistance.

“ CHEVALIER *Beaubarnois* boarded the
 “ *Royal Oak*, but the *Achille*, who came up to
 “ his Assistance, would have carried her, had
 “ he not been obliged, by reason of some Car-
 “ tridges taking fire, to bear away. By this
 “ unlucky Accident her Decks and Fore-castle
 “ were blown up, with the Loss of more than
 “ an hundred Men, which gave an Opportunity
 “ to the *Royal Oak*, who had broken her Bow-
 “ sprit, to escape.

“ CHEVALIER *de Courserac* boarded the
 “ *Chester*; but his Grapplings breaking, Che-
 “ valier *Nesmond* succeeded him in the Attempt,
 “ from whom the *Chester* having got clear in
 “ the like manner, Chevalier *Courserac* return'd
 “ to the Charge, and carried her. Chevalier
 “ *Nesmond* seeing she had struck, fell upon the
 “ Body of the Fleet, and took many good Prizes.

“ M. *de la Moinerie Miniac* boarded the
 “ *Ruby*; and while he was aboard her, Cheva-
 “ lier *Forbin*, coming up with all the Sail he
 “ could croud, ran his Bow-sprit into her Stern,
 “ and pretended she had struck to him, tho'
 “ he had not enter'd one Man. This Pretension
 “ did Chevalier *Forbin* no great Honour.

“ AFTER

“ AFTER I had born away from the *Cumber-*
 “ *land*, my first Design was to attack the *Royal*
 “ *Oak*, which was so much damaged that I
 “ might easily have taken her. But I observ’d
 “ that Chevalier *de Tourouvre* with his Ship *le*
 “ *Bloquac* of 50 Guns had the Courage to en-
 “ gage the *Devonshire* of 90, and followed by
 “ the *Salisbury*, commanded by M. *Barth*, was
 “ coming up with an unparallel’d Bravery to
 “ board her. I likewise observed, that he had
 “ damaged his Bow-sprit by running against the
 “ Enemy’s Stern, whose dreadful Fire and formi-
 “ dable Artillery had already almost torn those
 “ two Ships to pieces. This Chevalier’s Bravery
 “ invited me to his Relief, and made me re-
 “ solve to lay the *Devonshire* a-board on the
 “ Broad-side. I had already got my Sprit-sail-
 “ yard fore and aft, and was upon the point
 “ of grappling her, when all on a sudden a
 “ Blast and Smoak was seen to issue out of her
 “ from abaft, which obliged me to keep at
 “ Pistol-shot distance. In this Engagement I
 “ for three quarters of an hour sustain’d a most
 “ terrible Fire, and lost near 300 Men. At
 “ last, being almost disheartned to see all my
 “ Men thus fall one after another, I determin’d
 “ to board, and shifted my Helm accordingly.
 “ We were already Yard-arm and Yard-arm,
 “ when *Sieur Brugnon* acquainted me, that
 “ the Fire which had broke out in the *Devon-*
 “ *shire*’s Poop, had spread itself to her Shrouds
 “ and Sails. Upon this I immediately com-
 “ manded some of my Officers to go to
 “ the Yard-arms, and cut the Rigging, that
 “ was foul of the Enemy. I sheer’d from
 “ her, fitted what Sails were remaining, and
 “ got clear. We were scarcely at Pistol-shot
 “ distance,

“ distance, when the Fire had already
 “ stretch’d from Stem to Stern of that great
 “ Ship with such Violence, that she and all
 “ her Crew were consumed in the Flames in
 “ less than a quarter of an hour. Three of
 “ her Hands, who were found on board of me,
 “ assured me, that there perished in her above
 “ 900 Persons, she having on board, besides
 “ her Complement, about 250 Soldiers and
 “ Passengers.

“ THIS bloody Fight reduced my Ship to
 “ such a Condition, that for two Days I was ob-
 “ liged to lie by. My Hull, Masts, Sails, Rigging
 “ were all torn to pieces, as was also my Rudder
 “ by two Bar-shot of 36 Pound weight. These
 “ are the Circumstances I remain’d in after the
 “ Battle, not knowing what was become of
 “ the other Ships ; I only knew that the *Royal*
 “ *Oak* had escaped; *M. FORBIN* not having
 “ *judged such a Conquest worth his while.*”

By this Account of *M. du Gué*’s, the Reader may judge, whether or not *M. Forbin* deserves the Character of a consummate Hero, which he is pleased to honour himself with in these his *Memoirs*, and to acquaint us, that while the *French* were every where defeated both by Sea and by Land, he was the only Man, who, by his prudent Conduct and undaunted Courage, kept up the Honour of that dispirited Nation. However, the *French* King ascribed, it seems, the Success of this Action chiefly to the Conduct of *M. du Gué*, whom he would have rewarded with an annual Allowance of a thousand Livres, had not *M. du Gué* earnestly begg’d of him that he would rather bestow it upon *M. de Saint Auban*, his second Captain, who had lost one of his Legs in boarding the *Cumberland*.

ARTICLE

A R T I C L E X L I.

Sermons sur divers Textes de l'Ecriture sainte, par *Charles Bertheau*, Pasteur de l'Eglise *Françoise* de *Londres*. Seconde Edition; augmentée de deux Sermons dans le Volume premier, & du Tome second entier. A *Amsterdam*, chez *Pierre Mortier*, 1730.

That is,

Sermons upon several Texts of the holy Scripture, by Charles Bertheau, Preacher of the French Church at London. The Second Edition; wherein two Sermons are added to the First Volume, and the Second is entirely New. In 8°. Vol. 1. consisting of 404 pag. and Vol. 2. of 451.

TH O' Ten of these Sermons have, some time ago, been communicated to the Publick, yet, as they were never taken notice of in any *Litterary Journal*, we thought it not improper to give our Reader an Abstract of them, as well as of the rest; especially considering the Excellency of the Hand they come from, and the Usefulness of the Subjects they treat of.

V O L. I.

SERMON the First, [*Of the Manner of enquiring after News in a Christian Sense, from Acts xvii. 21.*] having, by way of Preface, made

made a Comparison between the City of *Athens* and *London* in several Particulars, undertakes to shew, 1st, From what Principle it is, viz. from a Spirit of Idleness, Curiosity, Vanity, Malice, Faction, Interest, Impatience, and Superstition, that People are so inquisitive after News. And, 2^{dly}, For what good Ends they may be indulg'd this inquisitive Temper, viz. if it be for the Propagation of Religion, for the Advancement of Orthodoxy, for the bettering the Temporal Estate of the Church, or for the promoting those happy Events, which God, in his good Providence, has promis'd to bring upon it.

SERMON the Second, [*Preach'd on New-Year's-Day*, from 2 Cor. iv. 18.] upon the different Sentiments and Affections that are found in the Soul of Man, infers its Destination to two different States, an *Eternal* as well as *Temporal*; and so evinces, 1st, The great Reasonableness of being indifferent as to the Affairs of this Life, i. e. of neither considering them too closely, nor esteeming them too highly, nor desiring them too impatiently, nor placing any great share of our Happiness in them, because they are of short Duration. And, 2^{dly}, The great Wisdom of making the Things of the other Life the Objects of our Care and chief Application, 1. Because they are *invisible*, i. e. because they are spiritual and immaterial, placed above the Sphere of this World, perceivable only by the Eye of Faith, and too vast and exalted for our present Ideas to comprehend. And 2. Because they are *eternal*, i. e. both in the Possession, which will be everlasting, and in the Sensation, which will never cloy.

SERMON the third, [*Of the Rise and Origin of Errors*, from *Mat. xiii. 25.*] having applied the Sense of the Parable (from whence the Text is taken) to the *Doctrinal* rather than the *Moral* part of Religion, observes, (1.) The Diligence and Artifice of the Enemy in sowing the Seeds of Heresy in the Church, 1st, By mixing true and false Doctrines: 2^{dly}, By giving the false the Air and Appearance of Truth: 3^{dly}, By introducing Errors *leisurely* and by degrees: 4^{thly}, By employing some in the Communion of the Church to be their Introducers: And, 5^{thly}, By endeavouring to conceal the Time and Instruments of their Introduction. And, (2.) That the Negligence or Ignorance of Christians, occasion'd by the *Love of Sin* and the *Pride of Life*, gave an Opportunity and Inlet, either by the *natural* Disposition of Things, or by the *judicial* Determination of God, to all the Errors and Heresies, that have infested the Church.

SERMON the Fourth, [*Of a good Conscience*, from *Acts xxiv. 16.*] after a short Commendation of *St. Paul*, and his Behaviour before the Judgment-Seat, explains, 1st, The Nature and Office of this Principle and Guide of every good Man's Actions, *a Conscience void of Offence*. 2^{dly}, The Extent and Universality of it, which reaches to all the Commandments of God. 3^{dly}, The Constancy and Perpetuity of it, which nothing can shake or remove. And, 4^{thly}, What must be done in order to establish this Principle in us, which, as it is chiefly impeded by Ignorance, Incogitancy, Precipitation, Interest, and Custom, must, on the contrary, 1st, Be instructed in the true Nature and Extent of its Duty: 2^{dly}, Be awaken'd from a State of Indolence

dolence and Security: 3dly, Be settled in a State of Serioufness and Deliberation: 4thly, Be clear'd from all Views of Interest, which blind the Judgment: And, 5thly, Be habituated to oppose the Torrent of Custom, and those vicious *Maxims*, which are but too prevalent in the World.

SERMON the Fifth, [*Of Christ's Satisfaction, from 2 Cor. v. 19, 20, 21.*] takes notice of the double Reconciliation mention'd in the Text, that *of God with Men*, and that *of Men with God*; and then treats of the former in the following manner, 1st, There is here supposed an Enmity or Difference between God and us, and wherein that Enmity consisted. 2dly, That, to make up this Breach, God was the only proper Person to find out the Means, which was a *Mediator* to interpose between the two Parties. 3dly, That the Means, or Mediator, which he appointed, was no other than *Jesus Christ*. 4thly, That, by virtue of this Appointment, Jesus Christ is the only Mediator between God and Man. And, 5thly, That Jesus Christ became this Mediator, or Means of Reconciliation, by undertaking for us, as our Proxy and Representative, by being *made Sin for us*; (as the Apostle expresses it) *who knew no Sin, that we might become the Righteousness of God in him*: which Words our Author has taken care to illustrate in their true Sense, and to rescue from the Misinterpretation of Socinians.

SERMON the Sixth, [*Preach'd on a Day of Collection for the poor French Refugees, from Acts xx. 35.*] (1.) Evinces the Truth of this Proposition, *viz. That he who gives, is happier than he who receives*, for these four Reasons: 1st, Because it argues him placed in an higher Rank

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Rank and Station: 2dly, In a Condition of practising more and greater Virtues: 3dly, Of reaping an higher Pleasure in the Action: And, 4thly, A more abundant Recompence in the End. And, (2.) Concludes with a proper and pathetic Exhortation upon this Occasion.

SERMON the Seventh, [*Of the Breach of one Commandment only, from James ii. 10.*] (1.) Limits the true Sense of this Proposition; as, 1st, That we are not from hence to infer, that all Sins are equal in their kind, and will be so in their Punishment: 2dly, That the Words are to be taken, not according to the rigid Spirit of the Law, but the merciful Temper of the Gospel: 3dly, That the Apostle is here arguing from an Impossibility, as is the common manner of Disputants, and putting the Case in the most advantageous Light: And, 4thly, That he does not mean such Sins as by Ignorance or Surprize, by Seduction or Violence are daily incurr'd; but such, as are committed knowingly and wilfully, in defiance of God's Commands, and in despite of frequent inward Convictions to the contrary. And, (2.) Proves the Truth of the Proposition, viz. *That he who offends in one point is guilty of all*; 1st, Because, in one wilful and deliberate Sin, he violates the divine Authority which enacted the Prohibition: 2dly, He violates the Love of God and his Neighbour, which is the Sum and Substance of the Law: 3dly, His ruling and complectional Sin has in it the Seeds and Principles of all: 4thly, In process of time will lead him to the Commission of any that stand in his way: And, 5thly, Will certainly extinguish in his Breast the Grace of God, which, in this State of our Corruption, is our only Restraint against all kinds of Evil.

SERMON

SERMON the Eighth, [*Of Christian Contentment*, from *Phil. iv. 11.*] having premised that Contentment is a Virtue necessary to Men of all Conditions, High and Low, Rich and Poor alike; 1st, Shews the Particulars, wherein it consists, viz. (1.) In refraining from all indirect Methods of rescuing ourselves from Misery: 2^{dly}, Abstaining from immoderate Labour to advance our Fortune, when we have enough: 3^{dly}, Enjoying the Blessings, which Providence has given us, in an handsome and becoming manner: 4^{thly}, Not murmuring at the divine Dispensations, be our Condition ever so mean and wretched: 5^{thly}, Bearing, with Resignation and Equality of Mind, the Calamities, that are laid upon us: And, 6^{thly}, Having no jealous or envious Eye upon the Ease and Prosperity which others enjoy, and we want. And then, (2.) Informs us, from what Principles it is, that we are to learn this Lesson of Contentment; as, 1st, From a general Consideration of the Distribution of the Gifts and Talents, which, by the special Providence of God, is made here below: 2^{dly}, From that Confidence and assured Hope, wherewith every good Man, in all his Care and Afflictions, reposes himself on God: 3^{dly}, From the Succours and Comforts of a good Conscience: 4^{thly}, From comparing our Condition with that of others: And, 5^{thly}, From earnest and frequent Prayer, which wings our Affections to the Regions above, and makes us indifferent to all sublunary Things.

SERMON the Ninth, [*Of Covetousness*, from *1 Tim. iv. 9.*] insists chiefly upon the three Characters of it; (1.) The Multiplicity of its Desires, which reduce us to a State of Poverty, and

and engage us in a State of *Slavery*. (2.) The *Folly* and *Vanity* of these Desires, not only in a religious, but in a worldly Sense likewise; because the covetous Man's Practice is a direct Opposition to his Designs: for, 1st, He desires to enjoy the good things he has got, and yet he deprives himself of the Means of it: 2^{dly}, He desires to delight and solace himself, and yet gives himself up to incessant Trouble: 3^{dly}, He aims at Glory, and yet debases himself: 4^{thly}, He pretends to Independence, and yet makes himself a Slave: And, 5^{thly}, He is always striving to amass things together, and yet foolishly squanders away, what is of more Value, than all his Acquirements. (3.) The *Danger* and fatal Consequences of these Desires; and that, whether we consider covetous Men under the Character, 1st, Of such as will stick at no Wickedness to become rich: Or, 2^{dly}, Such as ballance it, as it were, between the Fear of God and the Love of Riches, but will deny themselves no Act of Injustice, if they can but excuse and colour it over: Or, 3^{dly}, Such as do no body any wrong, only are immoderate in their Pursuit, and, upon a Conscientious Pretence, give themselves intirely up to the Accumulation of Wealth.

SERMON the Tenth, [*Of the Divinity and Establishment of the Christian Religion*, from 2 Cor. iv. 7.] after some Reflections, that naturally arise from the Words, shews, (1.) The Meanness and Infirmary of the Instruments employ'd in the Propagation of the Gospel. And, (2.) The Power and Divinity of the Work itself, forasmuch as the Apostles, in virtue of their preaching, 1st, Deposed a Religion, that had been long establish'd: 2^{dly}, Introduced the Belief

Belief of the most incredible Truths, in opposition to the Power of Princes, and the most bitter Persecutions: And, 3dly, What is infinitely more difficult, wrought the greatest Change imaginable in the Lives and Manners of Men.

SERMON the Eleventh, [*Of the Easiness of Christ's Yoke*, from *Mat. xi. 30.*] undertakes to prove, 1st, That the Christian Law, consider'd in itself, has nothing, but what is easy in it; forasmuch as all its Precepts are agreeable, reasonable to the Understanding, consonant to the Conscience, accommodated to the innocent Passions of Mankind, and even conducive to their bodily Happiness. 2dly, That it is *easy*, considering the Succours it affords to support our Weakness; such as the Grace, which it communicates; the Examples, which it furnishes; the Recompences, it exhibits; and the Menaces, it denounces. And, 3dly, That it is *easy*, in comparison of any other Yoke, whether it be the Law of Nature, the Law of *Moses*, the Law of the *Pharisees*, the Law of Superstition, or the Law of Sin, that we choose to live under.

SERMON the twelfth, [*Of Self-Denial*, from *Matth. 16. 24.*] after observing how all false Religions are accommodated to the Errors and Corruptions of Mankind, which is quite contrary in the Christian Doctrine, explains, First, what it is *to come after Christ*, viz. as our Prophet, Priest, and King, as our Pattern, and our God. Secondly, what to *deny ourselves*, and in what sense we are to do it. Thirdly, what to *take up our Cross*, and the Usefulness of so doing. And, fourthly, what to *follow Christ*, and the Glory of imitating so great an Example.

V O L. II.

SERMON the first, [*preached on a Fast-day, from Psal. 33. 12.*] First, in treating of the Alliance between God and his People, observes, first, the great Kindness and Condescension of God herein ; secondly, the Distinction and Singularity of this Communion with God ; thirdly, the free and unreserv'd manner of his devoting himself to his People ; fourthly, the gratuitous manner of his doing it, which is by way of free Election ; and, fifthly, the Title whereby he holds possession of his People, which is that of *Heritage*, the nearest and dearest of all, &c. Secondly, in treating of the *happy Effects* of this Alliance, it observes, how, both by way of Disposition, and Recompence from God, the Practice of Religion contributes to the *temporal*, as well as *eternal* Happiness of a People. Thirdly, answers an Objection that may be advanced against this Doctrine, *viz.* that the Grandeur of many Nations is rather owing to Methods of Fraud, Violence, and Usurpation ; and so, with an Exhortation proper for the Business of the Day, concludes.

SERMON the second, [*Of the Use to be made of Afflictions, from 1 Cor. 11. 32.*] takes notice of two very different Dispositions in Mankind, which make a wrong use of Afflictions, *viz.* *Security* and *Superstition* ; the former of which regards them not, and the latter sinks under them. And therefore, first, for the Conviction of the *secure* and presumptuous, it shews, that Afflictions are Judgments sent from God, and thence forms proper Reflections ; and, secondly, for the Comfort of the *fearful* and superstitious, that they

they are design'd for our *Instruction* in all the difficult Duties of Christianity.

SERMON the third, [*Of the Obedience of Faith*, from 1 Cor. 10. 5.] after mention of the different Characters of a strong and a weak Understanding, the one peculiar to the *Socinian*, and the other to the *Roman Church*, and both prejudicial to sound Religion; undertakes, first, to shew, against the *former*, that the Submission of our Understanding to the Truth, reveal'd by God, is absolutely necessary, whether we consider the Measure of our Capacities, or the Nature of the Mysteries themselves; the Person who reveals them, who is God; or the Manner of their Revelation, which is designedly imperfect; and, secondly, to shew against the *latter*, to what degrees of Submission in these Matters, our Understandings are required to go.

SERMON the fourth, [*Of God's loving the World*, from John 3. 16.] illustrates the Greatness of his Love, first, from the Worthlessness of the Object it was extended to, a rebellious *World*; secondly, from the Value of the Gift which he bestowed on it, *his only Son*; thirdly, from the great Advantages it is hereby intitled to, *viz.* a Deliverance from Hell, and the Possession of *Eternal Life*; and, fourthly, from the Easiness of the Condition, upon which these Benefits are suspended, which is *Faith in Christ*.

SERMON the fifth, [*Of the Incomprehensibility of God*, from Isai. 45. 15.] First, proves and illustrates the Truth of this Proposition, that *God is a God, who hideth himself*, from the Consideration, first, of his Essence; secondly, of his Works; and herein, from the Rules, he governs himself by; the Objects he works upon; the Instruments he works with; and the manner

manner of his employing them ; thirdly, of his Myſteries ; and, fourthly, of his legal Diſpenſations, and Chriſtian Ordinances. And, Secondly, draws proper Concluſions from hence ; as, firſt, that the Difficulties, which ſome Men ſtart in Points of Divinity, ought to give us no Uneaſineſs ; ſecondly, that the Unſearchableneſs of the things relating to God ought to humble the Pride of our Underſtanding, and raiſe and inflame our Love and Admiration ; and, thirdly, that we ought equally to avoid the two fatal Extremes of *Deſpair* and *Preſumption*, and be neither too much caſt down, nor too much elated, at the ſuppoſed Preſence or Abſence of God, in our Proſperity or Adverſity.

SERMON the ſixth, [*Of the Vanity of the World*, from *Eccleſ. i. 2.*] propoſes to conſider, firſt, the Perſon who ſpeaks theſe Words, which is King *Solomon* ; ſecondly, the Truth and Certainty of the Propoſition, *Vanity of Vanities, all is Vanity* ; where, after a ſhort Obſervation upon the Emphaſis of the Expreſſion, it is obſerv'd, that all the gay things of Life are purely imaginary ; acquirable by few ; diſproportionate to our Deſires ; deluſive of our Hopes ; deceitful in their Uſe, eſpecially in the Times of Diſtreſs ; and of a very ſhort and uncertain Continuance : And, thirdly, The Order, wherein *Solomon* mentions theſe Words, and that is, in the very Beginning of his *Eccleſiaſtes*.

SERMON the Seventh, [*Of Evil-speaking*, from *James iv. 11.*] (1.) Explains the Nature of this Sin, and the ſeveral kinds and degrees of it : (2.) Conſiders the Cauſes from whence it proceeds ; ſuch as Pride, Malice, Revenge, Self-love, Self-intereſt, and immoderate Talkativeness : And, (3.) Obſerves the many evil

Consequences, that attend it; 1st, To the Person evil-spoken of: 2^{dly}, To the Evil-speaker himself: And, 3^{dly}, To every one, that hears him.

SERMON the Eighth, [*Of Restitution*, from *Luke xix. 8.*] remarks, in the Preface, three sorts of Persons, culpable in this Duty; those, who refuse to do it; those, who delay doing it; and those, who do it imperfectly. In opposition to whom it evinces; (1.) That, when we have injured or defrauded any Person, there is a Necessity upon us to *make Restitution*; which is proved from the Example of *Zacheus*, who, as a *Man*, thought himself engaged to do so by the Law of *Nature*; as a *Jew*, by the Law of *Moses*; as a *Penitent*, by the Conditions of his Repentance; as a *Publican*, by the nature of his Profession; and as a *Profelyte* to Christ, by the Laws and Obligations of his Religion. (2.) That the Restitution ought to be made *instantly*, and without delay. And, (3.) That it ought to be made *to the full*, and without any manner of diminution.

SERMON the Ninth, [*Of the Mystery of Godliness*, from *1 Tim. 3. 16.*] sheweth, (1.) The Propriety of the Expression, in calling the Incarnation of Christ a *Mystery*; 1st, Because it is a *Paradox*, and what crosses our common Conceptions: 2^{dly}, Because it was a Secret, done without our privity and knowledge: And 3^{dly}, Because under the Veil of *Flesh*, which is a thing sensible, it leads us to the Perception of God, who is invisible. (2.) The Greatness of this Mystery, whether we consider it, 1st, With regard to God, to Man, to other Mysteries, or to the World itself: Or, 2^{dly}, As it is a *Mystery of Godliness*, which Character it verifies
by

by being productive of a religious Awe, a tender Love, and faithful Obedience in us.

SERMON the Tenth, [*Of the Means to obtain Salvation*, from *Mat. xix. 16.*] after observing the Importance of the Question in the Text, in comparison of many, that occur in Conversation, proves from the Circumstances of the Person that makes it, *viz.* a Man of good Sense, and well instructed, young, rich, and no bad Liver; (1.) That it is the Duty of every one to aim at eternal Life: And, (2.) To employ their utmost Endeavour in order to attain it.

SERMON the Eleventh, [*Of the Folly of worldly Wisdom*, from *1 Cor. iii. 19.*] having premised the general good Opinion that all Men have of their own Intellects, and what we are to understand by *the Wisdom of the World*, advances this Proposition, — That *what the World calls Policy or Prudence, when destitute of heavenly Wisdom, is in the Esteem of God, i. e. in truth and reality, nothing else but Folly, and a Deviation from right Reason*; which it proves from the Consideration, 1st, Of the limited Capacity of Man's Mind: 2^{dly}, Of the chief End of worldly Wisdom, which always terminates in temporal Things: And, 3^{dly}, Of the Dangerousness of its Maxims, and the Uncertainty of its Means. And, (2.) Draws from hence such Conclusions, as may be of use to rectify our Judgment of things, and regulate our Conduct of Life, *viz.* 1st, That we should frequently resort unto God in Prayer, and request of him the Knowledge of Salvation, and that he would implant in our Hearts the Love and Fear of him, which is the *Beginning* of all true *Wisdom*: 2^{dly}, That, when we have attain'd

these, we should form all our Designs conformably thereunto, and not according to the Maxims of *worldly Wisdom*: And, 3dly, That when we make use of humane Means, it should always be in dependance on, and submission to the good Providence of God.

SERMON the Twelfth, [*Of the Effects of Christ's Death*, from *Heb. ii. 14, 15.*] after observing the Incompetency of the Remedies, which Men have devis'd, against the Fear of Death; (1.) Specifies the several Persons, who, thro' *this Fear*, are all their Lives subject unto Bondage: viz. 1st, Those, who fear it from a pure *Instinct of Nature*, which desires to continue in the State wherein it is: 2dly, Those, who fear it from a *Principle of Religion*, and the Persuasion of another World, where they apprehend a rigorous Judgment: 3dly, Those, who fear it from a *Spirit of Infidelity*, as a State of Annihilation, or Extinction of their Being: 4tbly, Those, who fear it from their *Attachment to the World*, as a Place agreeable to their Passions, and what they cannot think of parting with: And, 5tbly, Those, who fear it from a *Weakness of Imagination*, which makes them conceive such hideous Ideas of its Pains and Agonies, as fill them with Horror, upon every Remembrance. (2.) How, or in what Sense, Christ, by his Death, has deliver'd all these several Persons from the Fear of this Prince of Terrors; 1st, The *naturally Timorous*, by the Gift of Grace, which is a sufficient Over-balance for the Infirmities of Nature: 2dly, The *religiously Fearful*, by the Propitiation of his Blood, which hides them from the Face of an angry Judge, and sets them before a reconciled Father: 3dly, The *Unbelieving*, by the strong Conviction

Conviction which his Death gives of the Truth of his Religion, and the Promises of another Life: 4thly, The *Worldly-minded*, by the Spirit of Mortification, proceeding from him, in order to wean their Affections from Earth, and to fix them upon the invisible Joys above: And, 5thly, The *Weak and Fanciful*, by impressing on their Minds as strong Ideas of a future State, and of the Glories of a Resurrection-Body.

A R T I C L E XLII.

Rerum *Italicarum* Scriptores ab Anno *Æræ* Christianæ Quingentesimo ad Millesimum quingentesimum, quorum potissima Pars nunc primum in lucem prodit ex *Ambrosianæ, Estensis*, aliarumque insignium Bibliothecarum Codicibus. *Ludovicus Antonius Muratorius*, &c. collegit, ordinavit, &c.

That is,

The Italian Historians from the Year of the Christian Era 500 to 1500, most part of which has never been published before, &c. By Lewis Anthony Muratori, Library-keeper to the Duke of Modena, Milan, 1723. 17 Volumes in Folio.

AS this most valuable Collection is already swell'd to no less than seventeen Volumes, so that it is a difficult matter to find out such Authors singly, as the Reader

may be desirous of perusing; our Design is (and we have been prompted to it by several Persons of Distinction) to give the Public, in this and our next Journal, an exact Catalogue of all the Pieces contain'd in this great Work, and afterwards short, but accurate Abstracts of them, allowing in each of our ensuing Journals one Article to each Volume, till we shall have gone thro' the whole Collection. By this means our Reader will be acquainted with the Authors, (many of which are unknown, we doubt, even to the generality of the Learned themselves) the Age they lived in, the Subjects they treat of, and their Method of treating them. The Public is indebted, for this useful Work, to *Lewis Muratori* and *Philip Argelati*, both Gentlemen of distinguish'd Characters in the Republic of Letters. The Collection contains such Authors as have written of the Affairs of *Italy* from the Year of the Christian *Æra* 500 to 1500. Those, who flourished after this Time, have been carefully collected by others. One Volume of them was published in *Frankfort* in 1600, with this Title, *Italiæ Illustratæ Scriptores varii*. *John George Grævius* obliged the Public in 1704, with three Volumes, entitled, *Thesaurus Antiquitatum & Historiarum Italiæ*.^{*} These Collections, tho' very valuable, are mostly made up of modern *Italian* Writers, who copied the Transactions, they relate, from the Originals contained in this Work, of which Originals many have never before been published. But neither have our Editors admitted indiffe-

^{*} This Undertaking has been continued by *Peter Vander AA*, who has published six other Volumes of the *Italian* Writers, with the *Thesaurus Antiquitatum Sicilia*, divided into XV Parts.

indifferently into their Collection all such *Italian* Authors as flourished in the above-mentioned Period of Time. They have indeed inserted all those who wrote of the Affairs of *Italy* from the Year 500 to 1400, but not so the Writers of the ensuing Century. The great Scarcity of *Italian* Authors in the first Centuries, and the no less Plenty of them in the last, occasion'd this Difference. The VIth Century produced only *Jordanes*, or (as some call him) *Jornandes*; the VIIth not one; the VIIIth *Paulus Diaconus*; the IXth gave us the Author of the History commonly call'd *Historia Miscella*, *Agnellus Ravennas*, *Erchempertus*, and *Anastasius Bibliothecarius*. *Luitprandus Ticinensis* flourished in the Xth Century, and wrote his History, which is look'd upon as a very curious and valuable Piece. From his time till near the End of the XIth Century, all Learning was entirely neglected in *Italy*. Then the *Italians* began anew to apply themselves first to the Study of Divinity, Law, and Physick; and in the XIIth Century to that of Polite Literature: insomuch that those, who wrote the particular Histories of their own Cities (some in *Latin*, and others in *Italian*) from the Year 1300 to 1500, can scarcely be number'd. Mr. *Muratori* (who would not have us to ascribe this want of Authors in the first Centuries to the Ignorance or Laziness of the *Italians*) shews that *Italy* has produced Writers in all Ages, if we except that Time of Darknes, in which the *French* reigned in *Italy*; that is, from the Year 774, in which they subdued the *Lombards*, till 888, when the Kingdom of *Italy* passed from the *French* to the *Italians*: He enumerates above forty Authors, all quoted, and much commended by one *Gual-*
vaneus

A general Account of the Authors contain'd in this Collection.

vaneus Flamma, a *Milanese*, who flourished in the Beginning of the XIVth Century, and wrote the three following Books, which are lodged in the *Ambrosian Library of Milan*, and have never been published, viz. *Politia Novella*, *Chronicon Extravagans*, *Chronicon Majus*. Of all the Authors, cited in these three Books by *Gualvaneus*, *Martinus Polonus* alone has reach'd us, of whose *Chronicon* Mr. *Muratori* found three Manuscripts in the *Ambrosian Library*; one of them agrees with the Editions of *Basil* in 1559, and of *Antwerp* in 1574. This mentions Pope *Joan*; but in the other two, which are more antient, there is not a word of this She-Pope. In one of these two the History is continued down to Pope *Clement IV.* in the other to *Honorius IV.* They both considerably disagree, as well with the later Manuscript, as with the printed Copies.

As to the Authors, which have been inserted into this Collection, and never before published, the Reader will find but few of them entire; not that the Manuscripts, from whence they have been copied, are imperfect, but because they commonly begin their Histories (according to the manner of writing which was much in vogue during the barbarous Ages) by giving us long and tedious Accounts of the Creation of the World, the forming of *Adam*, and of all the remarkable Events from the Beginning of the World to the Time they wrote in. The Editors have therefore thought fit, and very wisely, to publish only what such Authors relate of the Times near those they lived in. They have nevertheless given us *Sicardus*, *Galvaneus Flamma*, and *Dandalus* entire, on account of the great Erudition contained in their Books, and also

also because they acquaint us with several Transactions, even of the most remote Ages, which are no where else to be met with; alledging, for what they advance, the Authorities of other Writers, whose Works seem to have been highly esteem'd in those days, but are now, to the great loss of the Learned, no more extant.

As to the Style of the Authors contain'd in this Collection, it is, I must own, in most of them somewhat impolite, and much upon the *Gothic* Taste. They generally content themselves with relating the bare Matters of Fact, without entering into the secret Springs which gave birth to them. But what is infinitely more valuable than Nicety of Style, tho' ever so great, is, that there shines thro' all their Works a certain Candor and Ingenuity, which clearly shew that Truth was their only Concern: So that we may apply to them what *Varro* wrote of the earliest *Roman* Historians, *Etsi Allium & Caepas eorum verba olerent, tamen optime animati erant.*

As to the Authors that have been published before, Mr. *Muratori* has taken care to have them diligently revised, corrected, and increased, in this new Edition, with many Additions and various Readings from the best Manuscripts of the *Ambrosian* and other Libraries of *Italy*. The Reader will be sensible of the Advantages, this Edition has above any other, chiefly by the Perusal of *Eutropius*, *Jornandes*, *Paulus Diaconus*, *Otto Morena*, *Agnellus Ravennas*, *Arnulphus Mediolanensis*, *Rolandinus*, *Mussatus*, &c.

We shall now give a Catalogue of the Authors contain'd in this Collection.

VOLUME I. *Dedicated to the present Emperor CHARLES VI.*

1. *Historia Miscella* ab incerto Auctore confarcinata, complectens *Eutropii Historiam Romanam*, quam *Paulus Diaconus* rogatu *Adelbergæ Beneventanæ Ducis*, a *Valentiniani Imperio* usque ad tempora *Justiniani* deduxit, & *Landulphus Sagax*, seu quisquam alius continuavit usque ad Annum *Christi* 806, nunc primum post *Jani Gruteri* & aliorum industriam exacta ad MSS. Codices *Ambrosianæ Bibliothecæ*, additis Notis & Variis Lectionibus *Henrici Censii* ex Edit. Ingolstadt. 1603. 8°. p. 1

2. *Landulphi Sagacis* additamentum ad *Historiam Miscellam* ex MS. Bibl. *Ambrosianæ* nunc primum editum, a *Justiniano* usque ad *Leonum Augustum*. p. 171

3. *Jordanis*, sive *Jornandis Historia* de *Geta- rum* sive *Gothorum Origine* & rebus gestis, a *P. Joanne Garetio*, Monacho Ord. *S. Benedicti* e Congregatione *S. Mauri*, cum *Cassiodori Operibus*, *Rotomagi* 1679. fol. edita & notis illustrata: nunc vero ad fidem antiquissimi Codicis MS. Bibl. *Ambrosianæ* accuratissime collata atque emendata, cura & studio *Josephi Antonii Saxii*, ejusdem Bibliothecæ Præfecti. p. 187

4. Ejusdem *Jornandis* de *Regnorum & Temporum* successione, juxta Exemplar editum ex Museo *Nicolai Blankardi*, *Lugd. Batav.* 1647. p. 222

5. *Procopii Cæsariensis Historiarum* sui temporis de *Bello Gothico Libri IV.* Latine ex interpretatione *Claudii Maltreti S. I. Corpori Historiæ Byzantinæ* inserta. *Parisiis* 1662. fol. Accessit in hac editione *Hugonis Grotii explicatio* Nominum

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minum & Verborum *Gothicorum, Vandelicorum, & Langobardicorum.*

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6. Excerpta ex *Agathiae* Lib. 1. & 2. *Historiae*, Latine, Hugone Grotio interprete ex edit. Amst. 1615.

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7. *Pauli Warnifridi Langobardi, Diaconi Forojulienfis*, de gestis Langobardorum Libri VI. ad MSS. & veterum codicum fidem editi a *Fridrico Lindenbrogio Hamburgensi*. Hamb. 1611. 4^{to}. Quibus in hac Editione additæ sunt variæ Lectiones pervetusti Codicis Ambrosiani & alterius Modoëtienfis, nec non Annotationes novæ anteaque ineditæ *Horatii Blanci, Romani.* p. 513

TOMI PRIMI PARS II.

8. *Leges Langobardicæ*, secundum ordinem, quo singulæ prodierunt, digestæ, & post *Venetas* 1537 & 1621 (apud *Juntas* cum novellis Justinianeis) celebresque *Jo. Heroldi*, Basil. 1557. *Frid. Lindebrogii* in Codice Legg. Antiquarum Francof. 1613. & *Melchioris Goldasti*, ib. 1613, & 1674, & *Steph. Balusii* in Capitularibus Regum Francorum Paris. 1677, editiones, ad Codices MSS. *Mutinenfes* & *Ambrosianæ* Bibliothecæ diligenter exactæ & emendatæ, quorum specimina characterum etiam in tabula ænea præmittuntur. Accedunt nunc primigeniæ ad easdem præfationes, tum aliquot leges & formulæ veteres non antea editæ, una cum variis Lectionibus & Notis *Lud. Antonii Muratorii*, ac præfatione, in qua Placitum *Ferrariæ* Anno 1015 habitum, ex Tomo quarto Annalium MSS. *Peregrini Prisciani.*

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9. Fragmentum *Langobardicæ Historiæ*, *Paulo Diacono* attributum.

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10. Opusculum de fundatione celeberrimi Monasterij *Nonantulani* in agro *Mutinenfi* sub novissimis

vissimis Regibus Langobardicis A. C. 752. Auctore Monacho *Nonantulano*. p. 185

11. Opusculum de situ Civitatis *Mediolani* una cum vitis priorum Archiepiscoporum *Mediolanensium*, Auctore Anonymo, qui floruit sæculo Christi nono aut decimo. p. 197

12. Ordo Antiquus Episcoporum suffraganeorum S. *Mediolanensis* Ecclesiæ, & Catalogus Archiepiscoporum *Mediolanensium* à S. Barnaba ad annum usque MCCLI. p. 228

13. Excerpta Historica ex vetustissimo Kalendario Membranaceo MS^{to} *Ambrosianæ* Biblio. p. 233

14. Historiæ *Saraceno-Siculæ* varia Monumenta, Chronicon *Saracenico-Siculum Cantabrigiense*. p. 245

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Theodosii Monachi Epistola ad Leonem Archidiaconum de *Syracusana* Urbis expugnatione A. C. 878. p. 255

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96. *Chronica* parva *Ferrariensis* ab Origine *Ferrariæ* ad A. circiter 1264. Auctore *Anonymo*, qui circa A. C. 1310 scripsit. p. 469

97. *Nicolai* de *Jamfilla* Historia de rebus gestis *Frederici* II. Imperatoris, ejusque filiorum *Congradi* & *Manfredi*, *Apuliæ* & *Siciliæ* Regum, ab A. C. 1210, usque ad 1258. Adnectitur *Anonymi* Supplementum de rebus gestis ejusdem *Manfredi*, *Caroli Andegavensis* & *Conradini* Regum, ab A. C. 1258 ad 1265. p. 489

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A R T I C L E XLIII.

The PRESENT STATE of *Learning*.

P E T E R S B U R G H.

THEY are printing here a *German, Latin, and Russian Dictionary*, in 4to.

Mr. *BAYER*, Professor of the *Greek* and *Roman* Antiquities, and Fellow of the Royal Society of Sciences at *Berlin*, will soon publish his *Museum Sinicum*, in two Volumes in 8vo. The first Volume contains a *Chinese* Grammar, and another Grammar of the Language call'd *Chincheo*, with a Letter writ to the Author by the *Danish* Missionaries in *Tranquebar*. In the second Volume will be found, 1. The Life of *Confucius*. 2. The beginning of a Book entitl'd *Ta bio*, in *Chinese* and *Latin*. 3. *Origines Sinicæ*, or a Fragment of the Book call'd *Siao ul lun*, in *Chinese* and *Latin*. 4. An Account of the *Chinese* Chronology. 5. Of the Weights and Measures in *China*. This Work will be adorn'd with 60 Plates, exhibiting the *Chinese* Characters. The Impression of the two Volumes is finish'd, and they are now printing the Preface, wherein Mr. *Bayer* gives a very curious Account of the Progress of the *Chinese* Language among some learned *Europeans*.

BAUTZEN.

BAUTZEN.

WE have now an entire Translation of the *Bible* in the *Vandalian* Tongue. The *Psalms* were publish'd in the Year 1703, and the *New Testament* was printed in 1706, at the Charge of a pious Lady, for the Instruction of the *Vandals*, who inhabit part of *Lusatia*, and being the Remains of the ancient People of that Name, have preserv'd their Language. Four Ministers have spent above eleven Years in perfecting this Translation. They follow'd *Luther's* German Translation of the Bible, except in some few Places. In the Epistle to the *Colossians*, chap. iii. ver. ii. instead of *In Christ* there is neither SCYTHIAN nor BARBARIAN, they have translated, neither GERMAN nor VANDAL.

WARSAW.

DR. Christian Henny Erndt, his *Polish* Majesty's Physician, has finish'd, and is going to print his *Warsavia physice illustrata; cui accessit Viridarium, seu Catalogus Plantarum circa Warsaviam crescentium.*

FRANCFORT.

MR. Lizelius has publish'd *Historia Poetarum Græcorum Germaniæ, à renatis Literis ad nostra usque tempora: ubi eorum Vitæ, Poemata, & in præcos Poetas Græcos merita recensentur.* In 8vo.

Mr. Kuster has collected the Works of *Leu-inger*, which were very scarce: *Nicolai Leu-ingeri Opera omnia quotquot reperiri potuerunt. Georgius Gothofredus Kusterus recensuit, Epitomen singulis Libris & Lemmata ubi deerant addidit, Indicemque*

Indicemque adjecit. In 4to. 2 vol. The most considerable Pieces are, *De Marchia Brandenburgensi, ejusque Statu, Commentariorum Libri xxx.* and *Topographia Marchiæ.* Mr. Kuster has added two Pieces of his own, 1. *Notitia Scriptorum qui Marchiæ Brandenburgicæ Historiam illustrarunt, ordine alphabetico consignata*; 2. *Dissertatio de Vita, Fatis, Scriptis & Morte Nicolai Leutingeri.* Leutinger was born at Landsberg, in the Year 1547, and he died at Osterburg in 1612.

P A R I S.

THE Abbé de Monville has publish'd the Life of that celebrated Painter Mr. Mignard. *La Vie de Pierre Mignard, premier Peintre du Roy: par M. l'Abbé de Monville. Avec le Poëme de Moliere sur les Peintures du Val-de-Grace, & deux Dialogues de M. de Fenelon, Archeveque de Cambray, sur la Peinture.* In 12mo.

THE following Dissertation of Dr. Falconet shews, that the lateral Operation for the Extraction of the Stone, is preferable to all other Methods: *Quæstio Medico-Chirurgica quodlibetariis disputationibus manè discutienda in Scholæ Medicorum, die Jovis, 11^o Mensis Maii, 1730.* M. Camillo Falconet, *Salubris Consilii Regii Socius & Regiæ Inscriptionum & Numismatum Academiæ Doctore Medico Preside*: *An educendo Calculo cæteris antefendus Apparatus lateralis?* *Proponebat Parisiis Paulus-Jacobus Malouin, Cancellarius, Baccalaureus Medicus.* Parisiis, in 4^{to} pag. 9. 10.

THE sixth Volume of Dom Thuillier's Translation of *Polybius* is come out; but without any Remarks of the Chevalier Folard. T

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reason of it, as Mr. *Folard* informs us in his Preface, is, that he was ordered either to suppress them, or to model them according to the Plan that was prescribed to him, which he would not comply with. His Observations on the Conduct of some *French* Generals, were disliked by the Men in power.

Le Paradis reconquis: traduit de l'Anglois de Milton, avec quelques autres Pieces de Poësie. In 12°. The Pieces added to this Translation, are *Milton's Lycidas, l'Allegro, il Pensieroso*, and an Ode upon the Birth of our Saviour.

L'Usage des Postes chez les Anciens & les Modernes: contenant tous les Edits, Declarations, Lettres Patentes, Arrests, Ordonnances, & Reglemens que nos Rois ont faits jusqu'à ce jour pour perfectionner la police des Postes. In 12°.

La Rhetorique, ou les Regles de l'Eloquence, par M. Gibert, l'un des Professeurs de Rhetorique au College Mazarin. In 12°.

Observations curieuses sur toutes les parties de la Physique, extraites & recueillies des meilleurs Memoires. Tome troisieme. In 12°.

Remarques de Monseigneur l'Eveque de Tulles sur la Version Françoisse de M. de Sacy, touchant les Livres de l'ancien Testament, pour rendre cette Version plus exacte pour l'Instruction de ses Diocésains. In 4°. pag. 102.

Les Satires de Perse & de Juvenal, traduites par le Pere Tarteron. Nouvelle Edition augmentée d'Argumens à chaque Satire. In 12°.

G E N E V A.

Messieurs *Perachon* and *Cramer* are printing JOANNIS JACOBI MANGETI Medicinæ Doctoris & Sereniss. ac Potentissimi Regis Prussiæ Archiatri, BIBLIOTHECA SCRIPTORUM

HISTORIA LITTERARIA. Art. 43.
 TORUM MEDICORUM, VETERUM ET
 RECENTIORUM. *In qua sub eorum omnium*
qui à mundi primordiis ad usque Æræ Christia-
næ XVIII. Seculi initia vixerunt, Nominibus Ordine
Alphabeticò adscriptis; VITÆ compendiò enar-
rantur; OPINIONES, & SCRIPTA, modestâ
subinde adjectâ ἐπικρίσει recensentur; ac SEC-
TÆ præcipuæ, sub quarumque propriâ appella-
tione explicantur: sicque HISTORIA MEDI-
CA VÈRE UNIVERSALIS exhibetur. Opus
Doctis omnibus, maximèque Medicis utile, ac per-
jucundum. Pro quò concinnando, necessaria un-
dique: sive ex ipsis Scriptoribus Medicis Antiquis,
quorum Opera ad nostra usque tempora pervene-
runt; aut aliis, tum iisdem contemporaneis, tum
etiam subsequenteribus, qui de illis verba fecerunt:
sive variis Dictionariorum Compilatoribus, & Scrip-
torum Medicorum Catalogis; Miscellaneis, præ-
terea, Germanorum Curiosis; Actis Bartholini-
anis; Actis Lipsiensibus; Ephemeridibus, per to-
tam Europam jam à multis annis, variis linguis
emissis, &c. &c. non mediocri labore ac curâ, sunt
exquisita. In IV Tomos Divisa in Folio. 1731.

The Author has published the following Pa-
 per, wherein he invites the Physicians to furnish
 him with proper Materials for improving and
 perfecting that curious and useful Work.

AD CLARISSIMOS QUOSCUNQUE VIROS MEDICOS.

Auctor.

“ **M**edicæ Artis Cultores omnes; sive qui
 “ illam totam; sive qui aliquam tan-
 “ tum ejus partem, edocent, aut exercent, ob-
 “ nixè rogantur, Commentarios Latine con-
 “ scriptos, de suâ, suorumque Vitâ, perbreves:
 fusiores

“ fufiores verò de Scriptis, à fe ac fuis editis,
 “ aut edendis, impertire velint: Ut illa, con-
 “ venienti quæque locò, cum debitò elogiò in-
 “ feri queant. Ac propterea omnia fua, illis
 “ quibus id negotii à Bibliopolis noftris Domi-
 “ nis D. PERACHON & CRAMER, demanda-
 “ tum fuerit tradant; vel ad eofdem, propriis
 “ fumptibus, aut per fibi oblatas occafiones,
 “ quamprimùm id ipsis commodum fuerit, per-
 “ humaniter transmittere non recufent: No-
 “ minibus, magnâ curâ, & nitidiffimè adfcrip-
 “ tis, ne aliquis in eorum impreffione commit-
 “ tatur error.”

H A G U E.

HENRY SCHEURLEER defigns to
 print by Subscription, the Lives of the
 Popes in *French: Histoire des Papes depuis*
St. Pierre jufqu'à Benoit XIII. incluſivement. In
 the Propofals they tell us, that the Author is a
 Roman Catholick, and lives in *France*: that he
 has refided eleven Years at the Court of *Rome*,
 where he collected feveral Materials for this
 Work; and being returned into *France*, he
 ſpent ten Years in adorning and perfecting it.
 They tell us farther, that theſe Lives will be
 written with great Candour and Impartiality,
 and that the Author will ſhew how the Biſhops
 of *Rome*, who at firſt were upon an equal foot
 with the other Biſhops, did claim a Superiori-
 ty over them, and at laſt pretended to an abſo-
 lute Power over all the Princes of the World.
 As a Specimen of this Work, they have ſub-
 joined to the Propofals the Life of *Gregory VII.*
 whoſe Office the late Pope ordered to be read
 in all the *Romiſh* Churches, and to be inſerted in
 the Breviaries: but the uſe of it is forbid-
 den

den by the Emperor and the *French* King. This Book will be printed in four Volumes in 4°, and twelve Vol. in 12°. The Price of the Subscription is 15 Florins for the Edition in 4°, and 12 for the Edition in 12°.

Etat present de la Republique des Provinces Unies, & des Pays qui en dependent. Par M. François-Michel Jançon. Tome II. In 12°. The Author died on the 20th of August.

Messieurs Goffe and Neaulme will soon publish *Les Oeuvres de Clement Marot*; with Historical and Critical Remarks, and a long Preface, containing the Life of that Poet, and a Criticism upon his Works. To this Edition will be added, the Works of *Jean Marot*, Clement's Father, and of *Michael Marot*, Clement's Son. It is beautifully printed in four Volumes in 4°, and six in 12°.

BRUXELLES.

J. LEONARD has put out Proposals for printing by Subscription *Les Memoires de Messire Michel de Castelnau, Seigneur de Mauvissiere, illustrez & augmentez de plusieurs Commentaires & Manuscrits, tant Lettres, Instructions, Traitez, qu'autres Pieces Secrettes & Originales, servans à donner la verité de l'Histoire des Regnes de François II. Charles IX. & Henri III. & de la Regence & du Gouvernement de Catherine de Medicis. Avec les Elöges des Rois, Reines, Princes, & autres Personnes Illustres de l'une & de l'autre Religion sous ces trois Regnes. L'Histoire Genealogique de la Maison de Castelnau: & la Genealogie de plusieurs Maisons Illustres alliées à celle de Castelnau. Par J. le Laboureur, Conseiller & Aumosnier du Roy, Prieur de Juvisy. Nouvelle Edition revue avec soin, & augmentée.*

de plusieurs Manuscrits. Avec près de 400 Armoiries en taille-douce, &c.

The following Pieces, which shall be inserted in this new Edition, have been communicated by the *Benedictines* of *St. Germain des Prez* at *Paris*; viz. I. "Les Dépêches du Roy, de la Reine Mere, & du Duc d'Anjou à M. de la Mothe-Fenelon Ambassadeur en Angleterre depuis 1572, jusqu'en Octobre 1575. II. Des Lettres de Charles IX. de Henry III. & de la Reine leur Mere à la Reine d'Angleterre. III. L'Instruction donnée à M. de Castelnau nommé pour succeder à M. de la Mothe-Fenelon dans l'Ambassade d'Angleterre. IV. Les Dépêches du Roy & de la Reine Mere à M. de Castelnau depuis le 23 de Novembre 1575 jusqu'au 6 d'Août 1578. V. Les Lettres du Roy & de la Reine Mere à la Reine d'Angleterre pendant le même tems. VI. Une Instruction donnée au Mois de Decembre 1575, pour negocier le Mariage du Duc d'Alençon & de la Reine d'Angleterre; avec six Lettres du Roy & de la Reine Mere sur cette Negociation." The Whole will make up three Volumes in *Folio*, and each Vol. at least 200 Sheets. The Price of the Subscription is 27 Florins for the small Paper, and 36 for the Royal Paper. No body will be admitted to subscribe after the End of *February* next.

Des Livres nouveaux que NICOLAS PREVOST & Comp. Libraires vis-à-vis Southampton-Street in the Strand, ont reçu des Pays Etrangers pendant le Cours du mois de Septembre 1730.

Dogma Ecclesiæ circa Usuram expositum & vindicatum, occasione recentioris Scriptionis, cui titulus est, Tractatus brevis de Reditibus utrimque Redimibilibus, 4to. Insulis, apud Petrum Mathon. 1730.

Tractatus de Organo Auditus, continens structuram, usum & morbos omnium auris partium, authore Dom. du Verney, e Gallico Latine redditus, Versio nova & accuratior, 4to. Lugd. Bat. apud Joh. Arnold. Langerak. 1730.

D. Magni Ausonii Burdigalensis Opera, Interpretatione & Notis illustravit *Julianus Floridus*, Can. Carnot. Jussu Christianissimi Regis, in usum Sereniss. Delphini. Recensuit, supplevit, emendavit, Dissertationem de Vita & Scriptis Ausonii suasque Animadversiones adjunxit *Joannes Baptista Souchay*, Regiæ Inscript. & Human. Litter. Academia Socius. 2 vol. 4to. Parisiis, Typis Jacobi Guerin. 1730.

Prolegomena ad Novi Testamenti Græci Editionem accuratissimam, e Vetustissimis Codd. MSS. denuo procurandam; in quibus agitur de Codd. MSS. Novi Testamenti, Scriptoribus Græcis qui Novo Testamento usi sunt, Versionibus veteribus, Editionibus prioribus, & claris Interpretibus; & proponuntur Animadversiones & Cautiones ad examen variarum Lectionum N. T. necessariae, 4to. Amst. 1730.

Georgii d'Arnaud, Lectionum Græcarum Libri duo, in quibus Græcorum scripta passim illustrantur & castigantur. Imprimis *Hesychii, Arati, Theonis, Oppiani & Apollonii Rhodii*, 8vo. Hagæ Comitum, apud Petrum de Hondt. 1730.

Gul. Othonis Reizii Belga Græcissans, 8vo. Rotterdami, apud Joh. Hofbout. 1730.

Discours Historiques, Critiques, Theologiques, & Moraux, sur les Evenemens les plus Memorables du Vieux & du Nouveau Testament, par M. Saurin, Tome 3 & 4. 8vo. à la Haye 1730.

Joan. Car. Van Wachendorff Dissertationum Trias: I. De Principe Legibus soluto. II. De Conditione Triticiaria. III. De Pactis Nudis, 8vo. Trajecti ad Rhenum. 1730.

Traité de l'Etat des Morts & des Résuscitans, par Thomas Burnet, traduit du Latin, par M. Jean Bion, 12mo. Rot. 1730.

L'Etat & les Delices de la Suisse, en forme de Relation Critique, par plusieurs Auteurs Celebres, 4 vol. 12mo. avec figures. à Amsterd. 1730.

Traité de l'Organe de l'Oüie, contenant la Structure, les Usages, & les Maladies de toutes les parties de l'Oreille, par du Verney, 12mo, nouvelle Edition. à Leide 1730.

HISTORIA LITTERARIA:

OR, AN
EXACT AND EARLY ACCOUNT
OF THE MOST
VALUABLE BOOKS

Published in the several Parts of
EUROPE.

*Floriferis ut apes in saltibus omnia libant,
Omnia nos itidem.*————— Lucret.

NUMBER VI.



L O N D O N:

Printed for N. PREVOST, over-against *Southampton-*
street, in the *Strand*; and E. SYMON, in *Cornhill*.

M.DCC.XXX.

(Price One Shilling.)

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ARTICLE XLIV.

D. MAGNI AUSONII *Burdigalensis* OPERA. Interpretatione & Notis illustravit *Julianus Floridus*, Can. Carnot. Jussu *Christianissimi* Regis, in usum *Serenissimi* Delphini. Recensuit, supplevit, emendavit, Dissertationem de Vita & Scriptis *Ausonii*, suasque Animadversiones adjunxit JOHANNES BAPTISTA SAUCHAY, Regiæ Inscip. & Human. Litter. Academiæ Socius. 2 Vol. 4to. Parisiis, 1730.

That is,

The Works of D. MAGNUS AUSONIUS, a Native of Bourdeaux, with the Interpretation and Notes of Jul. Floridus. Written by the Order of the most Christian King, for the Use of his most Serene Highness the DAUPHIN. And revised, supplied, and amended by Jo. BAP. SAUCHAY, Fellow of the Royal Academy of Inscriptions and Polite Literature; who has likewise added a Dissertation upon
N^o VI. 1730. Ii the

the Life and Writings of Ausonius; together with his own Animadversions upon his Writings. Containing in all 684 pag. with a previous Dissertation of 38 pag.

THE Dissertation, which Mr. Sauchay has prefix'd to this Work, tells us, that *Decius*, or, as some think, *Decimus Ausonius* descended not of a rich, but *reputable* Family in *Bordeaux*, had a very liberal Education given him by his Grandfather *Arborius*; and, when he had sufficiently qualified himself in most parts of Learning, open'd a public School in *Toulouse*, where he soon grew so eminent, that the Emperor *Valentinian* sent for him to Court, and made him *Preceptor* to his Son *Gratian*; in which Office he acquitted himself so well, that upon *Gratian's* Accession to the Empire, he was advanced to some of the highest Posts in the Government, and in the Year of Christ 379 was made *Consul*. But what we are chiefly concern'd to enquire after at this time, is not the Condition of the Man, but, first, the Nature of his Works; and, secondly, what his two Annotators have done, in order to explain, and give us a correct Edition of them.

I. 'Tis a severe Censure that, which *Jul. Cæs. Scaliger* gives us of some part of this Author's Works: "*Ausonius ingenium magnum, acutum: Stylus duriusculus. Multa scripsit, non solum varia, sed etiam variè. Quare quid facere potuerit, non quid fecerit, potius judicandum. Utinam Epigrammata ne scripsisset: nam & inculta sunt pene omnia, & omnia dura: quædam etiam inepta, aut frigida,*

“ gida, aut frivola, ut è Græcis satis habuit
 “ quæ exprimeret ; nonnulla vero foeda & de-
 “ testanda, ut neque scriptore, neque auditore
 “ digna, non in spongiam incumbere merita
 “ sint, sed solis flammis expiari posse videan-
 “ tur.”

In submission to this great Man's Opinion, it must be own'd, that the weakest part of our Author's Works is his *Epigrams* ; but then they hardly deserve that general Censure, which he is pleas'd to pass upon them. The Obscenity indeed of some of them is insufferable ; but our Editor has in a great measure remedied that, by rejecting most of them (I wish he had been more severe in his Rejection) out of the Body of the Text, and has placed them at the End of the Book ; but to illustrate them in like manner with an Interpretation and Notes, as he has done, is a little surprizing. There are some of his *Epigrams* likewise that are confessedly flat and frigid ; but our Censor carries his Rigour a little too far, when he tells us that they are *inculta pene omnia, & omnia dura* : and therefore to give the Reader a different Impression, I shall, out of many, produce but *two* which deserve another Character, and seem to be wrote with the true Spirit of an Epigram.

IN EUMPINAM ADULTERAM. Ep. X.

*Toxica Zelotypo dedit Uxor mæcha Marito,
 Nec satis ad mortem credidit esse datum.
 Miscuit argenti letalia pondera vivi,
 Cogeret ut celerem vis geminata necem.
 Dividat hæc si quis faciunt discreta venenum ;
 Antidotum sumet, qui sociata bibit.*

*Ergo, inter sese dum noxia pocula certant,
 Cessit letalis noxa salutiferæ.
 Quam pia cura Deum! prodest crudelior Uxor,
 Et, quum Fata volunt, Bina venena juvant.*

The other is a kind of Dialogue between the Poet and his Book, and seems to carry in it a very modest and elegant Compliment to his Friend *Proculus*.

Ad LIBRUM SUUM. XXXIV.

*Si Tineas, Cariemque pati te, Charta, necesse est,
 Incipe versiculis ante perire meis.
 Malo, inquis, Tineis. Sapis, ærumnose Libelle,
 Perfungi mavis qui levioze malo.
 Ast ego damnosæ nolo otia perdere Musæ,
 Jacturam somni, quæ parit, atque Olei.
 Utilius dormire fuit, quam perdere Somnum
 Atque Oleum. Bene ais: causa sed ista mihi est.
 Irascor Proculo, cujus Facundia tanta est
 Quantus honor. Scripsit plurima quæ cohibet.
 Hunc studeo ulcisci; & prompta est hæc ultio vati,
 Qui sua non edit Carmina, nostra legat.*

Had the Epigram ended here, I think it had been a complete one: but whether the two following Lines be any Addition, and not rather a Diminution to its Beauty, is left to better Judgment.

*Hujus in arbitrio est, seu te juvenescere cedro,
 Seu jubeat duris vermibus esse Cibum.*

BUT suppose that our Poet was not so great a Master in the Art of writing *Epigrams*; yet it cannot be denied, but that, on weightier Subjects,

jects, and where he was minded to display the Strength of his *Muse*, he has shewn a Genius, which, had he liv'd in the Age of *Augustus*, would not have fallen short of the most celebrated Compositions *then*. And to this purpose some of the ablest Critics have observ'd, that his *Moselle* (or the Verses he wrote upon that River) is a Master-piece in its kind, and of itself enough to gain him the Reputation of a great Poet. And tho' it be granted, that there frequently occur an Harshness and Obscurity in his Thoughts and Expressions; yet this they impute rather to the deprav'd Taste of the Times, wherein he liv'd, than to any Defect of Genius, or want of Ability to write, when he pleas'd, in a natural, easy, and tender manner.

AND indeed where shall we find a more natural Simplicity, than in that *Edyllium*, where, upon his Return to his native Land, he salutes his Country Seat?

*Salve, Hærediolum, Majorum Regna meorum,
Quod Proavus, quod Avus, quod Pater excoluit.
Quod mihi jam Senior properatâ morte reliquit,
Hebeu nolueram tam cito posse frui!
Justa quidem series Patri succedere: verum
Esse simul Dominos gratior Ordo piis.
Nunc Labor & Curæ mea sunt: sola ante voluptas
Partibus in nostris, cætera Patris erant, &c.
Edyl. 3.*

Or what more moving and tender, than the Lines in that Epistle, which he sends to his Son abroad?

*Jam super egelidæ stagnantia terga Mosellæ
Protulerat te, Nate, Rates; mæstique Parentis
I i 3 Oscula*

*Oscula & amplexus discreverat invidus amnis.
Solutus ego, & quamvis cætu celebratus amico
Solutus eram; profugæque dabam pia vota Carinæ,
Solutus adhuc, te Nate, videns; celerisque Remulci
Culpabam properos adverso flumine Cursus.*

Ep. 2.

To say nothing of his *Rosæ*, his *Cupido cruciatus*, and several other Poems of the like nature, which even some of the greatest Names among the Ancients may not be ashamed to own. If therefore there is a manifest Disparity in some other of his Compositions, the Candid will be apt to impute it to the Haste wherein they were made, and perhaps in some merry and jocular Humour, when his Design was not to shew his Parts and Ingenuity, but merely to relax his Mind, and trifle away a few Thoughts with his Friends.

WHAT the several Poems of *Ausonius* are, together with an Explanation of their respective Titles, and in what order they are placed in the Work, our Editor has thought proper to set before us; and from his *Prayer*, his *Pascal Verses*, and other particular Pieces, which he accounts as genuine, clears up the point of his being a Christian, which, from the Profaneness of some other of his Writings, as well as his great Intimacy with *Symmachus*, a profess'd Enemy to the Faith of Christ, some learned Men have been bold to call in question.

II. WHO were the first and best Editors of *Ausonius*, and who the earliest and best Commentators upon him, either in whole or in part, the Prefatory Dissertation has inform'd us: *Marian-gelus Accursius*, *Josephus Scaliger*, and *Jacobus Tollius* are the most remarkable in the latter Capacity;

Capacity; but the last of these, (who came out at *Amsterdam*, *An.* 1671.) tho' he promises to give us all *Accursius's Notes*, and *Scaliger's Readings*; yet is far from being as good as his word: besides the great want he labour'd under both of Printed and Manuscript Copies to carry on such a Work, as he himself complains in his Preface. Since then the last Attempt of this kind was far from being perfect, 'twas with good Reason, that so great an Encourager of Learning as his most Christian Majesty, shou'd engage *Floridus* (who had distinguish'd himself in his Edition of *Apuleius*) in the Correction and Explanation of an Author, who confessedly had Difficulties enough in him, and yet had never yet undergone a sufficient Revival and Illustration; and, to this purpose, shou'd not only supply him with all the *Copies*, that were to be found in his Royal Library, but with whatever else, conducive to the Work, was to be procur'd with Money in the whole learned World. What *Floridus*, upon this Encouragement, has given us, is an easy Interpretation of the Text, with short but significant Notes, and a large verbal Index, according to the usual manner of those, that wrote *in Usum Delphini*. But there was an Incident happen'd to the Work, which makes this Edition still more valuable: For after 160 Sheets of it had been printed off, the Booksellers, fearing the Subduction of the King's Bounty, which had hitherto supported it, stopp'd the Impression, and so it continued till after the Death of *Floridus*, which happen'd *An.* 1725: when a Bookseller, of better Courage, resolving to print the Work all *de novo*, brought it to Mr. *Souchay*, requesting his Inspection and Correction of the Edition; who, finding sundry

I i 4 Defects,

Defects, both in the Notes and Interpretation of *Floridus*, that wanted Amendment, set about the thing in good earnest.

IN order therefore to rectify the Text, he collated anew the several Editions of *Ausonius*, and whatever Manuscript Copies he cou'd procure : and in order to correct the Mistakes of *Floridus*, to supply his Defects in point of History, and to clear up the Sense of his Notes, where it was obscure ; he not only read over the History of the Times wherein *Ausonius* liv'd, but the long *Exposition* likewise of *Fran. Sylvius* upon some of the *Edyllia*, *Scaliger's* two Books of *Lections*, *Vinetus's* large Commentaries, and whatever *Turnebius*, *Lipsius*, *Gronovius*, *Cantonus*, *Junius*, *Tollius*, &c. in the several ways of Annotation, have done to illustrate their Author; and what was most valuable among all these, selected into his Animadversions.

AND indeed his Animadversions are wrote with such Judgment and variety of Learning, and are, in short, so good a Supplement to the Things wherein *Floridus* seems to be defective, that it is much to be wish'd, they had been adjoin'd, or rather incorporated into the Notes ; whereby the History and Occasion of each Poem, and the different Readings or different Senses of each Passage under debate, might have been seen at one Glance of the Eye, without referring us to a separate Place, upon every such Enquiry, which is neither so commodious for the Reader, nor so beautiful in the Edition of the Book.

THE whole, however, is very ingeniously done, and has this more peculiarly to recommend it to the *Curious*, that it is the *last* which has been publish'd in *Usum Delphini*, and in a manner

manner necessary to complete the Number of a perfect Set.

A R T I C L E XLV.

A New SYSTEM of ARITHMETIC, Theoretical and Practical; wherein the Science of Numbers is demonstrated, in a regular Course, from its first Principles, thro' all the Parts and Branches thereof, either known to the Antients, or owing to the Improvements of the Moderns. The Practice and Application to the Affairs of Life and Commerce being also fully explain'd; so as to make the whole a complete System of Theory, for the Purpose of Men of Science; and of Practice, for Men of Business. Containing 623 pag. with a short Preface. By ALEXANDER MALCOLM, A. M. Teacher of the Mathematics at Aberdeen; and printed for J. Osborn and T. Longman in Pater-noster-Row; J. Fayram and E. Symon at the Royal Exchange. 1730.

THE Number of Books, both antient and modern, which have been written upon the Subject of *Arithmetic*, are so many and various, that (as our Author acknowledges in his Preface) he must have appear'd in the World with a very bad Grace, had he not produced something, either more extensive in its Design, or more perspicuous in its Method, or some way

way or other more compleat and rational in its kind, than what has hitherto been publish'd.

WHEREAS Arithmetic then may be consider'd in two respects, either in its *Theory*, which contains the abstract and speculative Knowledge of pure Numbers, or in its *Practice*, which contains the Application of that Theory to human Affairs; most of the Books, that have hitherto appear'd, have only taken in one Branch of the Science, and even therein have been strangely defective; or if they have included both, they have generally deviated from the natural Order, and been preposterous in their Method: So that, notwithstanding the multitude of *Arithmetical* Books, there still wanted a Treatise, wherein the Science is deduced from its first Principles, enrich'd with the considerable Improvements, that have been made in it, disposed according to the most natural Connection and Dependence of its several Parts, and all along carried on with clear and accurate Demonstration, thro' every fundamental Branch of its *Theory* and *Practice*.

SUCH a complete and rational System of *Arithmetic*, adapted to the Purposes both of *practical* and *speculative* Persons, our Author professes this Work to be: But the best way to judge of the Performance, is to look into the Contents of the six several Books whereof it is composed.

B O O K I.

AFTER a proper Definition of the Nature of Arithmetic in general; as to its Object and Operations, together with the Division and Order of the Science, our Author has largely explained and demonstrated the first simple Principles thereof,

thereof, in *Integers* or *whole* Numbers; and, after giving Rules for the Management of *pure* and *abstract* Numbers, he has explained the Use and Application of these Rules to particular Subjects, such as occur in human Affairs.

B O O K II.

AFTER a full Explanation of the general Principles and Theory of *Fractions*, as a necessary Foundation for our understanding the Reason of the *Practice*, our Author treats at large of the nature of *Vulgar Fractions* in their *Reduction*, *Addition*, *Subtraction*, *Multiplication*, *Division*, and more especial *Application*; and of the nature of *Decimal Fractions*, under the same Views and Applications: wherein he has been the larger, because, as these two Books contain the first Principles and Rules of *Arithmetic*, a full and particular Explication of them cannot but be of singular Use for our attaining a just and perfect Idea of this Science, in its *Fundamentals*, and more masterly *Practice*.

B O O K III.

AFTER a particular Explanation of the Nature and Theory of the Numbers, call'd *Powers* and *Roots*, our Author has given us Rules for the raising or forming *Powers*, and for extracting *Roots* in *Integers* and *Fractions*; where, by the way, he explains Sir *Isaac Newton's* famous Rule, call'd the *Binomial Theorem*; and then treats of what is call'd the Arithmetic of *Surds*, and of the several Propositions contain'd in the second Book of *Euclid*, which are applicable to Numbers. All this (excepting the common Rules for extracting the *Square* and *Cube* Roots) is a curious Branch of Arithmetic, above the
common

HISTORIA LITTERARIA. Art. 45.
common Affairs of Life, and such as only occurs in the higher Applications of the *Algebraic* Art.

B O O K I V.

AFTER a proper Explication of the general nature of Proportion, in its Definitions and Axioms, our Author proceeds to treat of the several Branches of it, as distinguish'd into *Arithmetical* and *Geometrical*; in which great and useful Part of the Science, as he endeavours to make all fundamental Things clear and plain, so has he omitted nothing deserving our Knowledge: Whatever he has found in other Authors, he has carefully extracted, and digested, and in several material Points, especially upon *Arithmetical Progressions*, has made considerable Additions of his own: and as *Music*, in its first Principles, depends altogether upon *Numbers*, so has he treated of the *Proportion of Harmony*, and the several Applications thereof, in the course of Music, with as much Skill and Accuracy, as those, who *ex professo* have studied and explained that Art.

B O O K V.

OUR Author, in this Book, treats of different Subjects; as, 1st, Of the Doctrine of *prime* and *composite* Numbers; wherein he has employ'd what is contain'd in the 7th, 8th, and 9th Books of *Euclid's Elements* with very great Advantage: 2^{dly}, Of the Theory of *figurative* Numbers, and their Distinctions into *Polygonal*, *Prismatic*, and *Oblong*; with several Propositions concerning *Squares*: 3^{dly}, Of *infinite Series* of Numbers, which are the chief and fundamental Things of what the Mathematicians call

call the *Arithmetic of Infinites*, and whereof they have made so noble an Use in *Geometry*: 4thly, The Practice of *infinite* or *circulating Decimals*, which, together with what is already done in *Book II. chap. 2.* makes a complete System of *Decimals*: 5thly, Of the Nature and fundamental Rules for the Use and Practice of *Logarithms*: And, 6thly, Of the different kinds of the *Combinations of Numbers*; a Subject little handled by our *English Writers*.

B O O K VI.

OUR Author, in this Book, treats of the Application of the Rule of Proportion in the common Affairs of Life, and Commerce, under the following Heads; the Rule of *Three*, and its Contractions, or Rule of *Practice*; the Rule of *Five*; the Rule of *Fellowship*; Questions of *Loss and Gain*; of *Barter* of Goods; of *Tare and Trett*; of *Alligation* or Mixtures; of *Exchange*; of *Interest* and Annuities: All which our Author has labour'd to make as plain and intelligible as possible, and in such a variety of Examples and Circumstances, as must needs contribute to the vast Extent of their Use.

THESE are the Contents of the Book: but withal we must observe, that our Author, by way of Introduction, has given us a *short*, but accurate History of Arithmetic; where he very probably conjectures, that the *Phœnicians*, who are generally supposed to be the chief Merchants after the Flood, as they had the most need, were the first Inventors of it; that the *Egyptians*, among whom they traded, learned the first Rudiments of it from them, and in time applied Numbers to the mystical Denotation of almost every thing; and that from *Egypt*, this
Know-

Knowledge, as well as many other Branches of Learning, passed into *Greece*. Our Author observes farther, that the *Greeks*, *Hebrews*, and other Eastern Nations, used a *Notation* of Numbers by the Letters of their Alphabet; that the present Method of Notation by Figures, which is much better, we had from the *Arabians*, who had it from the *Indians*, as they themselves acknowledge; that the two most antient Authors, who wrote any Treatises upon this Science, were *Euclid*, and *Nichomachus*; and what the subsequent Writers were, what Progress they made herein, and what wonderful Improvements are owing to the *Moderns*, our Author has not forgot to inform us.

A R T I C L E XLVI.

Magni Theologi SALANI Historia Critica, Theologiæ Dogmaticæ, & Moralis, de Origine & Progressu, Fatis, Ufu, & Abusu, utriusque Theologiæ Dogmaticæ & Moralis, Syftematicè tractatæ, ex Manuscripto eruta. Sectionibus, Capitibus, Membrisque disposita; Summariis Marginalibus, Notisque criticis, illustrata. Indice denique Authorum Rerumque accurato aucta. *Frankofurti*, 1724.

That is,

A Critical History of Theology, both Dogmatical and Moral: Or, an Account of the Origin, Progress, Fate, Use, and Abuse

Abuse of both these kinds, as they are handled in a Syftemtical Manner, taken from the Manuscript of that great Divine SALANUS. Disposed into Sections, Chapters, and Paragraphs; and illustrated with marginal Summaries, and critical Notes: Together with a large and accurate Index of Authors and Things. In 4to, containing 245 pag.

THIS Work naturally divides itself into two Parts, the former of which gives us the *Litterary History* of the *Doctrinal Points*, and the latter that of the *moral Precepts* of Religion.

PART I. Of Dogmatical Theology.

I. IN the *first Section*, our Author employs his *first Chapter* in giving us a general account of the Writers, who have any ways been assistant to him in treating of this Subject; such as, first, the *Compilers* of the History of Theological Writers, whereof he reckons *Photius* the first, and most considerable: secondly, the *Commentators* upon Ecclesiastical Writers, whereof *St. Jerom* is placed in the Front, and *Du Pin*, and our *English Cave* are mention'd, not without Honour: thirdly, the *Composers* of *Bibliothèques*, (as they are call'd) such as give Rules and Directions for the methodical Study of Divinity, whereof *Sextus Senensis*, a Writer of the 16th Century, together with *Possevinus*, and *Mabilion*, among the *Papists*, and *Hottenger* and *Voe-tius*, among the *Protestants*, are of the first Rank. Our Author, however, does not think so pertinent

nent to his Purpose, those Writers, who, under the name of *Libraries*, give us only a Catalogue of Books, and Indexes of Matter upon every Subject, tho' the Collectors of Authors of particular Nations, and particular Orders, (as he thinks) may be of some service this way.

HIS *second* Chapter he employs in treating more especially of those Authors, who, *ex professo*, have given us Rules for the Institution of our Studies in Divinity; among which are St. *Austin* and *Calixus*, together with several other Moderns, both of the *Roman* and *Reformed* Communion.

II. IN the *second Section*, our Author employs the *first* Chapter in searching into the Origin and Progress of *Dogmatical* Theology, from the Time of *Adam* to the Coming of Christ; and the *second*, in enquiring into our Saviour's *Paraboli- cal*, his Apostles *Epistolary*, and the primitive Christians *Catechetical* Manner of conveying their Doctrines: where he takes particular Notice of the Catechism, falsely ascrib'd to St. *Paul*; of the Apostles Creed; why it was so call'd, and when, in all probability, compos'd; and of the Works of several other Writers in the *Apostolic* Age.

HERE he treats likewise of the *Systematical* Writers of the 2d, 3d, 4th, and 5th Century; such as *Ignatius*, *Clemens*, *Origen*, *Gregory*, *Lactantius*, *Athanasius*, &c. and in treating of the succeeding Authors, to the Time of *Luther's* Reformation, he observes, that the *Systematical* Way of Theology took its first Rise from *Aristotle's* Philosophy, and that, in the Eastern Church, the first Writer of this kind was *Johannes Damascenus*, about the *eighth*, and, in the

the *Western*, one *Thagones*, about the middle of the *seventh* Century.

THE *third* Chapter is taken up in enquiring into the Origin and Progress of *School-Divinity*: where, after the Opinions of several learned Men, which our Author recites, he seems to rest satisfied in the general Sentiment, *viz.* that it sprang up at first from a Mixture of Divinity and Philosophy together, and that the earliest Writers, who drew up their Systems in a Philosophical Method, were *Lombard* and *Abelard*; of the former of which we find *Luther*, in his Book *de Conciliis* [Tom. vii. p. 237.] giving us this Character: *Nullis in Conciliis, nullo in Patre tantum reperiens, quam in Libro Sententiarum Lombardi. Nam Patres & Concilia quosdam tantum articulos tractant, Lombardus autem omnes; sed in præcipuis illis articulis de Fide & Justificatione nimis est jejunus, quanquam Dei Gratiâ magnopere prædicat.*

THE *fourth* Chapter treats of such Authors, as, in the Ages after *Luther's* Reformation, illustrated this kind of Theology, whereof the principal were *Albertus Magnus*, *Bonaventure*, *Durandus*, *Thomas Aquinas*, and *Duns Scotus*; whose Disciples and Followers, assuming their respective Names, were continually wrangling and opposing one another, till, in process of Time, their whole Learning and Divinity sunk entirely into a Set of abstruse Questions, and the Affectation of an unintelligible Subtilty.

III. IN the *third* Section, which comprises the Progress and Fate of *Dogmatical* and *Systematical* Divinity, from *Luther's* Reformation to the present Times, our Author (*Chap. i.*) treats, first, of the *Catechisms* in use in the *Lutheran Church*, and gives us a particular Account of

the two composed by *Luther*, as well as of those by other Divines of the same Communion: secondly, of those in use in the *Roman Church*, especially of that, which goes under the Name of the *Council of Trent*, because it contains the Doctrines which were therein ratified; and of that, which *Claudius Fleury* composed, an useful Compendium both of the Sacred History, and the Christian Doctrine: thirdly, of those in use in the *Calvinistical Churches*, particularly the Catechism of *Heidelburgh*, together with the Authors who wrote against it, and those, who, in their Commentaries, undertook to explain it: and, fourthly, of those in use among the *Socinians*, whereof the *Racovian Catechism* is the chief, composed by a Set of Divines of that Principle, at first in the *Polish Tongue*, but afterwards translated into *Latin*, and dedicated to *James the First, King of Great Britain*, tho', by a Vote of Parliament, it was soon order'd to be burnt.

THE *second* and *third* Chapters are expended in the Account they give us of such Authors, both of the *Lutheran, Roman, Calvinistical*, and *Socinian* Profession, as have wrote Compendiums and Systems in Divinity; in enquiring into the Merits of the several Methods, wherein these Treatises have been deliver'd; as well as into the Reasons of those, who reject all Systems, and complain of the Abuse of *School Divinity*, notwithstanding that a sober Use of *Systematical Writers* (according to our Author) may very justly be defended.

PART II. Of Moral Theology.

I. IN the *first* Chapter, which contains the Origin and Progress of *moral Divinity* in the
five

five first Ages after Christ, our Author first makes mention of such Writers, as have a general Reference to this Subject, such as *Possevinus*, *Voetius*, *Majerus*, &c. then establishes the holy Scriptures to be the only Fountain, from whence moral Theology is to be drawn; and so proceeds to an Account, first, of the *Jewish* Writers, who have treated of moral Doctrines; such as *Philo senior*, *Philo junior*, and the Author of *Ecclesiasticus*: secondly, of the *Christian* Doctors in the *first* Age after the Birth of Christ; such as *Clemens Romanus*, *Ignatius*, *Polycarp*, &c. thirdly, of those in the *second* Age, which, being chiefly taken up in defending the Christian Faith from the Calumnies of its Adversaries, produced more Writers in the *Polemical* than in the *Moral* Way, tho' *Justin*, the Philosopher and Martyr, was a very considerable one of this kind: fourthly, of those in the *third*, whereof *Tertullian*, and *Clemens Alexandrinus* were the chief: fifthly, of those in the *fourth*, where *Basil the Great*, *St. Ambrose*, and *St. Chrysostom*, have the highest Fame: and, sixthly, of those in the *fifth*, where *St. Jerom* and *St. Austin* (whose Character and moral Writings are particularly discuss'd) are of most Renown.

II. IN the *second* Chapter, which contains the Progress of moral Divinity in the several dark and barbarous Ages, even to the Time of *Luther's* Reformation, our Author observes, that during this Period, tho' the Doctrines of Morality began to put on another Face, being overspread with Superstition, and miserably deform'd with the Subtleties of the Schools; yet, in every Age, there were some Writers, who retain'd a better Taste, and endeavour'd to emancipate themselves from the Corruptions of the Times:

and, among these, in the 6th Age, was *Gregory the Great*; in the 7th, *Isidorus Hispalensis*; and, in the following, the *Venerable Bede*, *Flaccus Albinus*, *Rabanus Maurus*, *Photius* Patriarch of *Constantinople*, and *Anselm* Bishop of *Canterbury*, one of the greatest Writers in this way, and whose Books of Piety, Meditation, and Devotion we have still extant amongst us. But when the *School Divinity* began to prevail (which was about the twelfth Century) instead of teaching the practical Precepts of Religion in their primitive Simplicity, the Doctors themselves began generally to quarrel and dispute about what Morality was; tho' in the subsequent Ages *Guil. Parisiensis*, *Alexander Alesius*, *Bonaventure*, *Wilhelmus de S. Amore*, *Gulielmus Occam*, and *Franciscus Petrarcha*, with several others, whom our Author recites, were Names of some Note for their *practical* Writings.

III. IN the *third* Chapter, which continues the Subject from the Time of *Luther's* Reformation to the present Age, our Author observes the different Ways, wherein learned Men of the *Lutheran* Communion have treated the Doctrines of Morality; some in conjunction with other Subjects, others separately in Compendiums; some, by collecting Cases of Conscience; others, by forming Tables with proper Titles of Christian Ethics; and others, by writing moral Epistles: and so proceeds to the Authors, who more especially treat of Justice and Equity, of Christian Prudence, of the Pastoral Office, and such, as have deliver'd Lessons of Morality in a satyrical manner; which our Author, (tho' he cannot but think it very entertaining,) will hardly allow to be consistent with the Gravity of a Divine. His next Authors are those of the

Roman Communion, who have explain'd *moral* Divinity ; those, who have wrote on Subjects of this kind in the *French* Tongue ; and those, who have treated of internal Piety, and the more refin'd Parts of moral Endowments. He comes next to those of the *Calvinistical* Church, and those that have endeavour'd to recommend such Parts of Morality, as are purely *practical* ; then gives us some short Observations upon the Faults of the *Roman Moralists*, both antient and modern ; upon the Contests between the *Jesuits* and *Jansenists*, and what Writings were interchang'd on both Sides ; and so concludes with an Account of the Manner of teaching this kind of Divinity among the *Protestants*, but more especially among those of the *Lutheran* Profession.

A R T I C L E XLVII.

Rerum *Italicarum* Scriptores ab Anno *Æræ* Christianæ Quingentesimo ad Millesimum quingentesimum, quorum potissima Pars nunc primum in lucem prodit ex *Ambrosianæ, Estensis*, aliarumque insignium Bibliothecarum Codicibus. *Ludovicus Antonius Muratorius*, &c. collegit, ordinavit, &c.

That is,

The Italian Historians from the Year of the Christian Æra 500 to 1500, most part of which has never been published before, &c. By Lewis Anthony Muratori,

Kk 3

Library-

Library-keeper to the Duke of Modena.

Milan, 1723. 17 Volumes in Folio.

HERE follows the Catalogue of the Authors contained in the Collection of the *Italian Historians.*

TOMUS IX. *Mediolani* 1726.

105. *Jacobi a Voragine Archiepiscopi Genuensis Chronicon Genuense* ab origine urbis ad A. C. 1297. nunc primum editum. p. 1

106. *Stephanardi de Vicomercato* Ord. Praed. Poema Epicum in Libros duos digestum, de gestis in Civitate *Mediolanensi* sub *Othone* qui Archiepiscopatum gessit ab A. C. 1262, ad 1295. p. 57

107. *Ricobaldi Ferrariensis Pomarium Ravenatensis Ecclesiæ*, sive *Historia Universalis* ab A. C. circiter 700, usque ad A. 1297. p. 97

108. *Compilatio Historica* ab initio Mundi usque ad A. C. 1313, Auctore sive eodem *Ricobaldo*, sive altero Scriptore *Anonymo*, qui tunc floruit. p. 195

109. *Jo. Philippi de Lignamine Messanensis Equitis Siculi & Typographi Romani* continuatio superioris Compilationis ab A. C. 1316, ad 1469. p. 263

110. *Istoria Imperiale*, sive *Chronicon Romanorum Imperatorum* a *Carolo M.* usque ad *Ottomem IV.* Latinè circiter A. C. 1298, a *Ricobaldo Ferrariensi*, ut fertur, scriptum; post ducentos deinde Annos a *Comite Matthæo Maria Boiardo Ferrariense* in *Italicam* Linguam conversum, sive *Ricobardo Ferrariensi* suppositum, nunc primum ex hujus versione, quæ sola superest, in lucem datum ex MS. Codice Bibl. Classensis. p. 279

111. *Historia de Fratre Dulcino Hæresiarca, sive Gazzarorum coryphæo Novariensi, ejusque & sequacium ejus gestis in villa & loco Triveri, & aliis villis ac locis circumstantibus* ab A. C. 1306, & 1307. Auctore *Anonymo Synchrono*, cum Annotationibus *Josephi Antonii Saxii*. p. 423

112. *Additamentum ad superiorem narrationem, de Secta illorum, qui se dicunt esse de Ordine Apostolorum, & asserunt se tenere vitam Apostolicam & Evangelicam Paupertatem.* p. 443

113. *Dini Compagni Chronicon Florentinum Italica Lingua scriptum* ab A. C. 1280, usque ad A. 1312, ex MS. clarissimi viri *Apostoli Zeni* Libris 111. p. 463

114. *Synodus Provincialis Bergami habita a Castono, sive Cassono Mediolani Archiepiscopo* A. C. 1311. Rubricæ sive Capita XXXIV. p. 539

115. *Chronicon Fratris Francisci Pipini Bononiensis Ord. Præd.* ab A. C. 1176, usque ad A. circiter 1314, Libri quatuor. p. 581

116. *Chronicon Parmense* ab A. C. 1038, ad 1309. Auctore *Anonymo Synchrono*. p. 755

117. *Nicolai Episcopi Botrontinensis Relatio de itinere Italico Henrici VII. Imperatoris* ab A. C. 1310, ad 1313, a Clementem V. Papam. p. 883

118. *Ferreti Vicentini Historia rerum in Italia gestarum* ab A. C. 1250, ad Annum usque 1318, Libri VII. in fine mutili. p. 935. Ejusdem Carmen de morte *Benevenuti Campigenæ* sive *Campefani Poëtæ Vicentini*. p. 1183. Et ad *Mussatum Patavinum* de morte Poëtæ cui cognomen *avis* CAMPUS dedit & BENE nomen cum VENIO. p. 1187. Oratio *Anonymi* in *Danielis Ferreti* nuptias. p. 1189

119. *Ferreti Vicentini* de *Scaligerorum* Origine Poëma Epicum Libris IV. scriptum circiter Annum 1329, ad *Canem Grandem Scaligerum, Veronæ, Vicentiæ ac Batavii* Dominum.

p. 1193

120. *Joannis de Cermenate, Notarii Mediolanensis* Historia de Situ, Origine, & Cultoribus *Ambrosianæ* Urbis, ac de *Mediolanensium* gestis sub Imperio *Henrici VII. Cæsaris* ab A. C. 1307, ad 1313.

p. 1221

Variantes Lectiones & Supplementa ad Historiam *Joannis de Cermenate*, deprompta ex Codice MS. pergameno Comitum de *Capitanis*.

p. 1293

TOMUS X. *Mediolani* 1727.

121. *De Italia mediæ ævi* Dissertatio Chorographica pro usu Tabulæ, quæ descripta ære præmittitur, * *Italiæ Græco-Langobardico-Francicæ*, ut a *Græcis & Langobardis* ad *Carolus M.* translata, mediæ ævi nominibus Regionum, Urbium, Fluminum & Montium opportune appositis atque illustratis, isagoge ad Geographiam universalem ejusdem ævi, antiquioribus originibus intermixtis. Auctore *Anonymo Mediolanensi*, Regio *Ticini* Lectore. (Domno *Gaspare Beretta Monacho Benedictino*.)

122. *Albertini Mussati* sive *Muxati Paduani Historiographi & Tragædi* (qui circa A. C. 1330, exul diem obiit) de gestis *Henrici VII. Cæsaris Historia Augusta* Libris XVI. comprehensa, ad editionem post *Felici Osii* obitum ex ejus schedis curatam, *Ven.* 1636. Fol. cum ejusdem *Osii & Nic. Villani* notis suo loco appositis & spicilegio *Laur. Pignorii*, additisque variantibus Lectionibus MSS. Codicum Bibliothecæ *Estensis & Ambrosianæ*.

p. 1

123

* A Geographical Map of Ancient Italy is prefixed to the first Volume.

123. Ejusdem Historia de gestis Italicorum post mortem *Henrici VII.* Libri XII. usque ad A. C. 1329. p. 569

124. Ejusdem *Ludovicus Bavarus* ad Filium. p. 769

125. Ejusdem *Tragædia ECERINUS*, sive de crudelitate & funesto exitu Tyranni *Veronæ Ecerini de Romano Castro Trivisano*, Fratrisque ejus *Alberici*. p. 785

The Chorus closes this Tragedy with the following sententious Epilogue.

*Hæc perpetuo durat in ævo
Regula juris. Fidite justis,
Nec si quando forsitan ullum
Quenquam nocuum Fors extollat,
Regula fallit. Consors operum
Meritum sequitur quisque suorum.
Stat judicij conscius æqui
Judex rigidus, Judex placidus
Donat justos, damnat iniquos.
Haud hic stabilis desinit ordo.
Petit illecebras virtus supernas,
Crimen tenebras expetitimas.
Dum licet ergo, moniti, stabilem
Discite Legem.*

126. *Chronicon Siciliæ* extrema parte mutilum, Auctore *Anonymo* ad A. C. 820, ad 1328. p. 803

127. *Instrumentum Publicum* datum *Rbegii* A. 1283. de condicito singulari certamine inter *Carolus Jerusalem & Siciliæ & Petrus Aragonum* Reges, ex Veteri Membrana Ecclesiæ *Albiensis*. p. 905.

128. *Nicolai Specialis Historia Sicula* in VIII. Libros distributa ab A. C. 1282, ad 1337. p. 913

TOMUS

TOMUS XI. Mediolani 1727.

129. *Anonymi Ticinensis Commentarius de Laudibus*, scriptus circa Annum Christi 1320.

p. 6

130. *Annales veteres Mutinenses* ab A. C. 1131, ad 1336.

p. 54

131. *Chronicon Mutinense* ab A. C. 1306, ad 1342.

p. 94

132. *Chronica Astensia* ab Origine urbis, Auctoribus Ogerio *Alferio* usque ad A. 1294, & *Guilelmo Ventura* Capitano ab A. C. 1260, usque ad 1325.

p. 135.

133. *Chronicon Memoriale Secundini Ventura* de Rebus *Astensium*.

p. 269

134. *De Præliis Tusciæ Caliginosum Poëma* Fratris *Raynerii de Grancis*.

p. 285

135. *Annales Pistorienses*, five *Commentarii* de rebus in *Tuscia* gestis ab A. C. 1300, ad 1348, Auctore *Anonymo Synchrono*.

p. 361

136. *Gualvana Flammæ Manipulus Florum*, five *Historia Mediolanensis* ab Origine urbis ad Annum circiter 1336, cum *Anonymi Continuatione* ad A. 1371.

p. 533

137. *Ptolomæi Lucensis Historia Ecclesiastica* a Christo nato ad A. circiter 1312.

p. 743

138. *Ejusdem Ptolomæi Annales breves* ab A. C. 1061, ad 1303.

p. 1247

139. *Vita Castrucii Antelminelli Lucensis Ducis* ab A. C. 1301, ad A. 1328. Auctore *Nicolao Tegrino* Jurisconsulto *Lucense*.

p. 1309

TOMUS XII. Mediolani 1728.

140. *Andreae Danduli Venetorum Ducis Chronicon Venetum* à Pontificatu S. Marci ad Annum usque 1339.

p. 9

141. *Raphaini Carefini continuatio* usque ad A. C. 1388.

p. 399

142.

Art. 47. HISTORIA LITTERARIA.

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142. *Fragmenta Annalium Romanorum* Italice scripta ab A. C. 1328, usque ad A. 1340. Auctore *Ludovico Bonconte Monaldesco*. p. 325

143. *Dominici de Gravinae Chronicon* de rebus in *Apulia* gestis ab A. C. 1333, usque ad A. 1350. p. 545

144. *Historiae Parmensis* Fragmenta ab A. C. 1301, usque ad A. 1355. Auctore *Fratre Johanne de Cornazanis* Ordinis Prædicatorum, cum Additamentis usque ad A. 1479. p. 725

145. *Cortusij Patavini* duo, sive *Gulielmi & Albrigheti Cortusiorum* Historia de Novitatibus *Paduæ & Lambardiæ* ab A. C. 1256, usque ad A. 1364. p. 757

146. Additamenta duo ad *Chronicon Cortusiorum*; unum ab A. C. 1359, ad A. 1365. Alterum ab A. 1354, ad 1391. *Patavina* Dialecto scripta ab *Auctonibus Anonymis*. p. 955

148. *Gualvanei de la Flamma* Ordinis Prædicatorum Opusculum de rebus gestis ab *Azone Luchino & Johanne Vicecomitibus* ab A. C. 1328, ad A. 1342. p. 991

148. *Chronicon Modoëtiense* ab origine *Modoëtiæ* usque ad A. 1349. ubi potissimum agitur de rebus gestis priorum *Vicecomitum* Principum. Auctore *Bonincontro Morigia* Synchrono. p. 1053

TOMUS XIII. Mediolani 1728.

149. *Johannis Villani Florentini* Historia Universalis a condita *Florentia* usque ad A. C. 1348, Italice scripta; in nova hac Editione ab innumeris mendis expurgata, & plurimis variantibus Lectionibus & Supplementis aucta, ope MSti Codicis Clarissimi Viri *Johannis Baptistæ Recanati* Patritij *Veneti*. p. 10

150. *Historia Sicula* a morte *Friderici II.* Imperatoris & *Siciliæ* Regis; hoc est, ab A. C. 1250,

1250, ad A. 1294, deducta. Auctore *Bartholomæo de Neocastro* I. C. *Messanenfi*, olim Fisci Patrono in Regno *Siciliæ* & pro *Jacobo Aragoniæ* & *Siciliæ* apud *Honorium IV.* Pont. Max. Oratore, nunc primum è MStis Codicibus *Messanenſibus* in lucem prodit. p. 1005

151. *Matthæi Palmerij Florentini* de Vita & rebus gestis *Nicolai Acciajoli Florentini*, Magni *Apuliæ* Senescalli, ab A. C. 1310, usque ad A. 1366. p. 1197

152. *Conforti Pulicis* Fragmenta *Historiæ Vicentinæ* ab A. C. 1371, and A. 1387. p. 1233

TOMUS XIV. Mediolani 1729.

153. *Matthæi Villani* ejusque filij *Philippi* *Historia* ab A. C. 1348, ad A. 1364, antea edita, nunc vero cum duobus MStis Codicibus collata & variantibus *Lectiōnibus* aucta. p. 10

154. *Chronicon Brixianum* ab Origine Urbis ad A. C. 1332. Auctore *Jacobo Malvecio*. p. 791

155. *Antonij Astenſani* Poëtæ *Astenſis*, ac primi Ducalis *Astenſium* Secretarii *Carmen de Varietate Fortunæ*, five de vita sua, & gestis Civium *Astenſium* ab origine Urbis usque ad A. C. 1342. p. 1005

156. *Annales Cæſenates*, Auctore *Anonymo* ab A. C. 1162, usque ad A. 1362. p. 1085

TOMUS XV. Mediolani 1729.

157. *Chronicon Senense* *Italice* scriptum ab *Andrea Dei* & ab *Angelo Turæ* continuatum, exordium habens ab A. C. 1186, & desinens in Annum 1352. p. 12

158. *Annales Senenses* Auctore *Nerio Donati* Filio ab A. C. 1352, usque ad A. 1381. p. 131

159. *Chronicon Eſtense*, *Gesta Marchionum Eſtenſium* complectens, ab A. C. 1101, ad A. 1354. per *Anonymos* *Scriptores Synchronos* deductum,

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ductum, & ab aliis Auctoribus continuatum
usque ad A. 1393 p. 295

160. *Chronicon Mutinense* ab A. C. 1002,
usque ad A. 1342, Auctore *Johanne de Bazano*
Cive Mutinensi Synchrono. p. 551

161. *Ephemerides Urbevetanæ* Italica lingua ab
A. C. 1342, ad A. 1363, ab Anonymo Synchrono
conscriptæ. p. 639

162. *Danielis Chinatij Tarvisini Belli* apud
Fossam Claudiam & alibi inter *Venetos* & *Genuenses*
gesti Anno 1378, & sequentibus, Italico sermo-
ne accurata Descriptio. p. 695

163. *Gorelli Aretini Notarij Poëma* Italice
scriptum de rebus gestis in Civitate *Aretina* ab
A. C. 1310, ad A. 1384. p. 807

164. *Chronicon Ariminense* ab Anno circiter
1188, ad A. 1385, Auctore *Anonymo*, ac deinde
continuatum per alterum *Anonymum* usque ad A.
1452. p. 889

165. *Monumenta Pisana* ab A. C. 1089, usque
ad A. 1389, deducta & continuata usque ad 1406,
Auctore *Anonymo*. p. 969

THESE are the Authors contained in the 17
Volumes, counting the two first (which contain
each two Parts, and are equal in bulk to any of
the other Volumes,) as four, that have hitherto
reached us. Mr. *Muratori* has lately published,
as we are informed, the 18th Volume, which we
shall be soon able to give an account of.

As to the Maps, that of ancient *Italy* pre-
fixed to the first Volume, and the other of *Italy*
when it passed from the *Greeks* and *Lombards* to
the *French*, (which is prefixed to the tenth Vo-
lume,) are looked upon as the most exact that
have been hitherto communicated to the Public.
The Reader will find in the first several mistakes
both of *Cluverius* and *Christophorus Cellarius* care-
fully

fully corrected. *Cluverius* has been, generally speaking, much more accurate in describing the maritime Countries, than the *Mediterranean*; he has omitted several Places mentioned by the Historians, misplaced others, and often confounded the ancient Measure of Miles with the modern. *Cellarius* has been so far from correcting such mistakes, that he has added to them several others of his own, as the Reader may see in the Dissertation upon the Geographical Map of Ancient *Italy* prefixed to the first Volume. The other Map, which has been inserted at the beginning of the tenth Volume, together with a learned Chorographical Dissertation, contains a Description of *Italy*, with the Names, that the Countries, Cities, Rivers, Mountains, &c. had, when *Italy* passed from the *Lombards* to the *French*. No Author, excepting *Carolus Sigonius*, (at the end of his Work *de Regno Italico* in the *Bologna* Edition 1580, which is now very rare) has given us any tolerable description of *Italy* with such Names as the Countries, Cities, &c. had during the Reign of the *Lombards*. That of *Paulus Diaconus* is rather of *Italy*, while under the *Romans*, than under the *Lombards*, as *F. Gasparo Beretta* well observes. The *Geographus Ravennas* published by *Placidus Porcheronus*, whom some write to have flourished in the seventh Century, is, doubtless, of a much later date, it being plain that his Geography is only an Abridgement of *Guido's*, who wrote in the ninth Century. *Hierocles* the *Grammarians*'s Chorographical Description of *Italy* reaches no farther than to the Reign of *Justinian*. The Reader will find, in the above mentioned place of *Sigonius*, a most accurate Description of *Italy*, with the proper Names, which the Countries passed under, while

while the *Lombards* and *French* reigned in *Italy*. This *F. Gasparo Beretta* has followed in his Map, without which we should be always in the dark, in reading the Writers of the middle Ages, as not knowing what Countries or Cities they speak of.

ARTICLE XLVIII.

MEMOIRES de la Vie de *Théodore-Agrippa d'Aubigné*, Ayeul de Mad. de *Maintenon*, écrits par lui-même. Avec les *Memoires* de *Frederic Maurice de la Tour*, Prince de *Sedan*. Une Relation de la Cour de *France* in 1700, par *M. Priolo*, Ambassadeur de *Venise*; & l'Histoire de *Madame de Mucy*, 12mo. a Amsterdam, 1731.

THIS Volume contains a Collection of several scarce and valuable Pieces, never yet made publick; viz.

- I. *Memoirs of the Life of Theod. Agrippa d'Aubigne*, Grandfather to the famous Mad. *Maintenon*, written by himself, and, with a short preface, containing 222 Pages.
- II. *The Memoirs of Fred. Maurice de la Tour*, Prince of *Sedan*, with a short Preface, containing 80 Pag.
- III. *An Account of the Court of France in the Year 1700*, by *M. Priolo*, Ambassador from *Venice*, containing 23 Pag. And
- IV. *The History of Mad. de Mucy*, containing 91 Pag. With some Remarks upon the *Memoirs*

*moirs of d'Aubigne; and a Letter from Scar-
ron to Mr. Fouquet.*

I. THE first of these, viz. *the Memoirs of d'Aubigne's Life*, he himself addressess to his own Children, and for this reason, he tells us, he does it, that thereby he might take an occasion both to instruct them in the Conduct of their private Life, and to relate many remarkable things, which were not so proper to be inserted in his *Universal History*; The Character of which (according to the Sentiments of some eminent Critics) is given us at large in the Preface before these Memoirs. And, as these Memoirs were written for the private use of his Children, so his strict Charge and Injunction is, that the two Copies thereof, which he leaves behind him, should be kept in some such proper hand, as they should unanimously appoint, and, upon no account whatever, be permitted to go out of the House: "Which if you do, says he, your Disobedience to my commands will be punished by such envious Persons, as will make a jest of those many wonderful *Deliverances*, as well as of that Spirit of *Prophecy*, which God has vouchsafed me."

AFTER this, he begins with an Account of his Nativity, and how his Mother died in Child-bed of him; in what manner he was educated in his Youth, and what a strange Apparition he saw, when he was not above six Years old; upon what Occasion his Father conjured him to adhere to the *Protestant* Cause, and how his Tutor and he were forced to leave *Paris*, by reason of the Persecution, which then began to rage against the *Protestants*: how in their flight they fell into the Inquisitor's hands, were con-

condemn'd to be executed, and by what means they made their escape to *Orleans*, which was then invested, and sorely afflicted by the Plague, and where his Father received a Wound, whereof, in a short time after, he died.

AFTER the Death of his Father, his Guardian sent him to the University of *Geneva*; but taking some disgust at the Method of their Education, after two years, he removed himself to *Lyons*, where he began to renew his Study of the *Mathematics*, and to enter into the first Elements of *Magic*; but the second *Religious* War not long after breaking out, he left the pursuit of Learning, and, in defence of the *Protestant* Cause, betook himself to a *Military* Course of Life.

HERE it is that he recounts the many Dangers he ran, the many Hardships he suffered, the many Difficulties he encountered, and the many Actions he was engaged in; and how, upon all occasions, he behaved with much bravery, and such manifest hazard of his Life, that, when, at the conclusion of the War, he went to be admitted to his Estate at *Blois*, he found another in possession of it, upon certain information of his being killed at the Battle of *Savignac*.

UPON the Cessation of War, our Author acquaints us with the pretensions of Marriage, which he made to a young Lady; but that the difference of Religion was such an obstruction to it, that her Uncle, upon whom in a great measure her Fortune depended, would by no means give his Consent; whereupon, he going into the King of *Navarre's* Service, and soon growing into high esteem at Court; his Mistress, seeing her hopes frustrated, and for ever despairing of

obtaining her desire, fell into a deep Melancholy, wherewith, in a short time, she pined away, and died.

DURING his stay at Court, our Author informs us, what Plots and Intrigues were formed against his Life, particularly by one *Fervagues*, who attempted several times to *assassin*, and at one time to poison him, for no other reason, but because he had reprov'd Madam *Carnavolet*, for her having a criminal Correspondence with him, who was his near Relation; and how he fell from the King's favour for refusing to carry on the Intrigue between him and Madam *Fignouville* his new Mistress, insomuch that the King concerted measures to take away his Life, and instigated one Courtier in particular to send him, with that intent, a formal Challenge, which furnished our Author with an Occasion not to give his Master none of the best Characters in this place.

AFTER an absence, however, which continued for some Years, at the request of the Deputies of *Languedoc*, *d'Aubigné* was called to Court again, and received to as much favour as ever; when, not long after, the War, which was called the *Lovers War* (as being instigated by some great Men in the Court of *Navarre*, upon the account of some Indignities offered to their Mistresses in the Court of *France*) commencing, he bore his share in it with his usual Bravery; and, not long after, falling in love himself with a beautiful Lady, brought her unwilling Father to consent by an uncommon Stratagem, and was married.

AFTER this, in what manner he was sent Ambassador to the Court of *France*, and with what boldness he demanded of *Henry III.* a
Reparation

Reparation for the Affront put upon the Queen of *Navarre*; by what Stratagem he diverted the King of *Navarre* from going to *France*, and intimidated one of his Prime Ministers, who had a design upon his Life; with what bravery he behav'd in the succeeding War, and what vicissitude of Fortune he experienced in the Isle of *Oleron*; how the King was prevailed upon to shew him some discountenance, and how he in disgust retired from Court, and in the time of his absence, took a review of the controversy between the *Papists* and *Protestants*, which ended at length in the Confirmation of his Opinion in favour of the latter; upon his recall to Court, with what bravery he behaved himself at the Battle of *Courtras*, even tho' but lately recovered from a severe Sicknefs, and with what Fidelity he dissuaded the King from marrying his Mistress, the Countess of *Guiche*, even till the Death of *Henry III.* and there-upon the King of *Navarre's* Accession to the Crown of *France*; are particulars, all related with variety of Incidents, and a great propriety of Expression.

AFTER this advancement of the King of *Navarre*, our Author informs us of his retiring from Court, not out of any disgust taken, or displeasure incur'd, but merely to enjoy himself for some time in retirement: but when he found that a wrong construction was made of it, as if he had been fallen into disgrace, he soon appeared at Court again, and was there received in such a very obliging manner, and admitted to such a share of Confidence, that the King, in a very dangerous Fit of Sicknefs, consulted him upon all Occasions, and made him his only Confessor. He owns, however, that his Zeal for the

Protestant Religion, the liberty he took in reproving his Master, the Credit he had gained among the *Huguenots*, and the boldness he shewed in their behalf upon all occasions, made the King, in his Passion, sometimes say very severe things against him; tho' he never distrusted his Honour, as was plain by his committing the Cardinal de *Bourbon* (whom the League after the Death of *Henry III.* declared to be King) to his Care and Custody, wherein he shewed a very uncommon Instance of Fidelity and Incorruptness.

How he maintained a formal Dispute with the Bishop of *Evreux* in defence of the *Protestant* Religion, how he was deputed Commissary to the general Assembly held at *Châtelleraud*, and, not long after, propos'd a Scheme of Reconciliation between the two contending Religions to the said Bishop, after he was made Cardinal: how, at the Instigation of some Enemies, the King was once determined to send him to the *Bastile*, as a dangerous and seditious Person; but, upon his coming boldly into his Royal Presence and free Vindication of himself, the King changed his purpose, communicated his Counsels to him, and employed him in the highest Trust, even till the time that he came to an unfortunate Death by the hand of one of his Subjects. After the Queen's Accession to the Regency, how the Protestant Interest began to decline apace, even tho' the famous Assembly of *Saumur* was held soon after; how the Prince of *Conde*, being disgusted at Court, began twice a War, wherein our Author attended him; but, by making a dishonourable Peace, provoked him so, that he could not forbear to upbraid him, which made the Prince ever after take all
occa-

occasions to misrepresent him at Court, and to incense the Duke *d'Epemon* against him; so that, in process of time, he thought it the best way to leave the Kingdom, and flee to *Geneva* for Refuge: how here he was received, both by the Magistrates and Clergy, with great tokens of Respect, and, as he was well skilled in all Military Affairs, was not unserviceable in some attempts, that were made upon them; how during his abode here, some Remonstrances from the Court of *France* were made to the Magistrates, against their entertaining Refugees, thereby chiefly intending him; and several designs were formed against his Life; but by the Protection of Providence he escaped them all, and arrived at the Age of Eighty Years, before he died in this Place; all this is related in a very lively and particular manner. But there are three Narratives, during this space of his History, which are more especially remarkable, viz. that of the dumb Man he kept in his House, whose Art of Divination was so very prodigious; that of the Woman at *Confergian*, who upon the death of her Daughter in Childbirth, found fresh Milk come into her Breasts at seventy years old, where-with she suckled the Child for 18 Months; and that of his own wicked and most profligate Son *Constant d'Aubigné*, whose violent Designs against him, as well as treacherous Proceedings, in relation to *England*, upon the account of the Affair of *Rochelle*, were so abominable, that he conjures his other Children, "never to retain any Memory of that unworthy Brother of theirs, unless it be to have it in abhorrence and detestation." Here *M. d'Aubigné* ends his Memoirs; but the Prefacer, out of *Spon's History of Geneva*, tells us, that

he died *Ann.* 1630, and was buried in the Cloister of *St. Peter's*, where there is this Epitaph (or what may rather be called his last Will and Testament) conceived in Words somewhat extraordinary.

D. O. M.

Testor, Liberi, quam vobis aptus sum

Solo favente Numine,

Adversis ventis, bonis Artibus

Irrequietus. Quietem eam

Colere, si Deum colitis,

Si Patrissatis, contingat,

Si secus, secus accidat.

Hæc Pater, iterum Pater,

Per quem, non a quo vere

Vivere, & bene, datum vobis

Studiorum Hæredib. Monumento

Degeneribus Opprobramento

Scripsit

Theodorus Albinæus Octuagenarius.

Obiit Anno CIO. IOXXX. April. Die XXIX.

Which our Prefacer (to give it more the Air of a Will) has thus rendered :

IN the Name of the great God. This, my dear Children, is my last Will and Desire, that you may enjoy the Blessings of Ease, which I, with much uneasiness, but always by honest means, have acquired for you. If you serve God, and follow my Footsteps, may you enjoy that Ease; but if you act otherwise, may the contrary befall you. This is the final Request of him, by whom, not of whom, you have received your Being and Well-being, which will be a Monument of Praise to you, if you inherit, but of publick Disgrace, if you degenerate from my Virtues, &c.

II. THE *second* Piece in this Volume is a short Account of *Fred. Mor. de la Tour*, Duke of *Bouillon*, and Prince of *Sedan*, taken from the Memoirs of *M. de Longlade*. This Prince was Brother to the famous Marshal *de Turenne*, and not inferior to him in all Military Skill, tho' much his unequal in Success. The chief Transactions, that our Author sets before us, are such as relate to his Conduct in the *Spanish* War in the *Netherlands*, viz. his great Courage and Bravery at the Siege of *Mastrick*, *Hulst*, *Bolduc*, *Lovain*, &c. his taking the Marquis *de Leyde* Prisoner, and gaining a Victory over the Marshal *de Châtillon*. After that, he relates his being made General of the Pope's Forces (for he was turned Papist before) in the War commonly called that of the *Barbarins*; the various Adventures of his Journey to *Rome*, and what kind of Reception he met with there: how, upon his return, his Disgust for not having his Pretensions, for his surrender of *Sedan*, satisfied, made him retire from Court; when his Lady and Children were put under arrest; but, they making their escape, he seized upon *Sedan* by violence, and set the Duke and Dutcheſs of *Enguien*, who were then imprisoned, at liberty. But after the Siege of *Bourdeaux* and its Capitulation, wherein the Prince of *Sedan* (as our Author tells us) had no small share, were concluded, he returned to Court, for ever continued stedfast in his Allegiance, and did great service to the King; for which he was so amply rewarded, that, upon *Mazarin's* withdrawing from Business, he was appointed Prime Minister; but it was not long that he enjoyed that eminent Post, for, in a few days after, he died, not without some suspicion of Poison.

III. THE third Piece is a *short Account of the Court of France, in the Year 1700*, which was given by Mr. Priolo, the *Venetian Ambassador*, in the Audience of the whole Senate, upon his return home : And as the Affair of the Succession to the Crown of *Spain* was then upon the Carpet, he endeavours to prove, that the Preference was justly to be given to the Family of *France*. To this purpose, he first sets before us the Characters of the Royal Family, especially of the *Dauphin*, the Dukes of *Burgundy, Anjou, and Berry*, in different, but very amiable Lights: then he compares the Pretensions of *these*, and that of the Arch-Duke of the House of *Austria*; next confutes the Opinions of those Statesmen, who were for dividing the *Spanish* Monarchy, and so proceeds to shew, by sundry Arguments, that the Devolution of the Crown of *Spain* into the House of *France* would be no Accession of Power to *France*, could give no uneasy Umbrage to any neighbouring Potentate, and be the only Expedient to raise the declining Power of *Spain*, to conciliate a good agreement between the two Crowns, and to settle the Tranquillity of all *Europe* upon a sure Basis.

THIS is the Purport of his Speech; only that he concludes with assurances of Friendship from the most *Christian King* to the most *Serene Republick*, and of his best endeavours to preserve the Peace of all *Italy*, whenever the *Spanish* Throne should happen to be vacant.

IV. THE *History of Madam de Muci* is a very entertaining Novel, written by her own Woman and Confidant; who, after a lively Description

of the several Perfections of her Mind and Body, tells us, that it was her misfortune to be married to a Country-Gentleman, whose predominant Passion was his Bottle; That, in these Circumstances, finding herself much neglected, and sometimes abus'd by her Husband, she gave ear to the Addresses of a certain noble Duke, who at that time was Governour of *Burgundy*; That, under pretence of suing out a Divorce for Mal-treatment, she left the Country, and came to *Paris*, where the Duke maintain'd her in great Splendor, and with a perfect Confidence of her Love for a considerable Time, That, upon the Duke's frequent Absence at Court, and to fill up the Vacancies of time; she fell into an Intrigue with a young *English* Gentleman, of Wit and Vivacity enough, and whose Name, for the present, shall be *Celsus*; but, that upon the Rupture between the two Crowns of *France* and *England*, *Celsus* was recall'd, before the Intrigue came to its *Crisis*, to the no small disappointment of both the Parties; That, not long after this, she fell so passionately in love with the *Count d'Albert*, a Man eminent for his Gallantries with the Ladies, that the Duke, by her Coldness to him, suspecting her Fidelity, soon discover'd the whole Affair, and thereupon discarded her quite; That the Count, upon some Infelicities in his Amours, had formerly retir'd to *Bruxels*, where he ingratiated himself into the Duke of *Bavaria's* favour, and was at that time nominated his Ambassador to *Spain*; whereupon *Madam de Muci* took a Resolution to go to *Madrid*, in order to wait for his Arrival; and the better to cover her Design, dressed herself and her Woman, (the only Person that attended her) in Men's

Men's Apparel, and so took their Places in the Coach for *Bourdeaux* ; That during this Interval, *Celsus* had serv'd in the Wars of *Flanders* and *Germany* with such Reputation, that he was created Brigadier-General, and sent to command the *English* Troops in favour of the Arch-Duke in *Spain* ; That while the Fleet, which was to carry over him and some Succours, lay at *Portsmouth*, an Intrigue with a young Lady, not far distant from the Place, detained him so long, that the Fleet set sail sooner than he expected, and left him behind ; That, in these desperate Circumstances, he put on Women's Clothes, got over into *France*, proceeded to *Paris*, in the Character of an *Irish* Gentlewoman, going to her Husband, who was in the *Spanish* Service, and was got to the Coach, in this Dress, just as *Madam de Muci* and her Woman came up ; That they travell'd together in this Disguise for some time, till by an odd Adventure they discovered each other, whereupon they renewed their Amour, and to make themselves an amends for their former Disappointment, were intimate enough, till they arrived at *Saragossa*, where, to the great regret on his side, they parted, he to head his Troops, and she to wait for her beloved Count's arrival at *Madrid* ; That, after the Battle of *Saragossa*, when the confederate Army came before *Madrid*, *Celsus* continued his Amour ; and, when the Army withdrew, either by Compulsion or Persuasion, prevailed with *Madam de Muci* to go with him, till, upon the Receipt of a Letter from her dear Count, she form'd a Resolution both to rescue herself from the hands of *Celsus*, and to do a signal Service to *Spain*, at the same time ; That, to this purpose, she feign'd herself

herself sick, and prevailed with *Celsus*, contrary to his orders, to stay at *Bribuega*, a day or two, till, writing to the Duke of *Vendome*, who was not far off, in what situation Matters were *there*, he took the occasion, and forcing the Place by Night, made *Celsus*, and all the Men under his command, to the Number of 7 or 8 thousand *English* and *Dutch* Prisoners of War, which, without all controversy, gave a new Turn to the Fate of *Spain*; That, for this Service, *Madam de Muci* was much carested at the *Spanish* Court, and amply rewarded; but, what with the Impatience for her Lover's Stay, who still delayed his coming, and was then reported to have married another, and what with Remorse upon reflecting on her Perfidiousness to *Celsus*, who certainly lov'd her to a very great degree, she fell into a lingring Fever, which, in a short time, put a Period to her unhappy Life.

THIS is the Substance of the Novel: but the Incidents are so many, the Sentiments so tender, and the Expressions on all sides so refined and delicate; that, whoever takes pleasure in such kind of Writings, or is curious to know more particularly what part, a Person of so much Distinction among us, sustain'd in these Adventures, will not find himself disappointed in reading them.

A R T I C L E XLIX.

Histoire Ecclesiastique & Civile de *Lorraine*,
qui comprend ce qui s'est passé de plus
memorable dans l'Archevêché de *Treves*
& dans les Evêchez de *Metz*, *Toul*, &
Verdun,

HISTORIA LITTERARIA. Art. 49.
Verdun, depuis l'entrée de Jules César dans
 les *Gaules* jusqu' à la mort de *Charles V.*
Duc de Lorraine arrivée en 1690, &c.

That is,

*The Ecclesiastical and Civil History of
 Lorrain, comprising the most remarkable
 Events, which have happened in the
 Archbishoprick of Treves, and Bishop-
 ricks of Metz, Toul, and Verdun, from
 Julius Cæsar's time to the Death of
 Charles V. Duke of Lorrain. By F.
 Augustin Calmet, Abbot of St. Leopold's
 at Nancy, 1728. 3 vol. Fol.*

THIS first Volume contains, in XX
 Books, the History of *Lorrain*, from
 the first coming of *Julius Cæsar* into
Gaul, that is, from the Year of the World 3945,
 to the Year 1070 of the Christian Æra.

THE Author begins his first Book by de-
 scribing the State of *Gaul* before *Julius Cæsar's*
 Conquest. He gives us an account of the Go-
 vernment, Manners, Arms Religion, Lan-
 guage, &c. of its antient Inhabitants. He
 touches upon the *Druids*, their Philosophy and
 religious Ceremonies, which, he tells us, they
 learned from those of *Great Britain*, where the
 first *Druids* appeared, and their Profession was
 in great request. He relates several different
 Opinions concerning the Founders of the Cities
 of *Treves*, *Metz* and *Verdun*, and the time of
 their Foundation, which tho' he does not fix,
 he nevertheless rejects as fabulous what some Au-
 thors have written upon this Subject ; viz. that
Treves

Treves was founded by *Trebeta*, Son of *Ninus* King of *Affyria*, twelve hundred Years before the Foundation of *Rome*, according to the famous Verse, which is still to be read in the Frontispiece of their Town-house. *Ante ROMAM TREVIRIS stetit annis mille ducentis*. That *Metz* was built by the Off-spring of *Noah* 417 Years after the Flood, that is, in the Year of the World 2073, which makes it 1182 Years more Antient than *Rome*, &c. The rest of this first Book is taken up with a particular account of the War carried on by *Julius Cæsar* against the *Gauls* and *Germans*, till his return into *Italy*, after having reduced all *Gaul*, which happened in the Year of the World 3954, 46 Years before the Birth of *Christ*.

THE Author relates, in his second Book, the coming of *Augustus* into *Gaul*, and what Regulations he made there; his sending a Roman Colony to *Treves*, which City he honoured with the Title of *Augusta Trevirorum*. The Victories of *Drusus* over the *Sicambri*, of *Germanicus* over *Arminius* and the *Germans*, of *Petilius Cerealis* over the *Batavi* headed by *Claudius Civilis* are copiously described in this second Book, as are likewise all the Revolutions that happened in *Gaul* and *Germany* from the beginning of *Augustus's* Reign down to that of *Vespasian*; that is, from the Year of the World 3969 to the Year of the Christian Æra 70.

IN the third Book is a distinct account of the intestine Dissensions, which reigned amongst the *Romans* from the time of *Vespasian* to that of *Dioctetian*, and which have any relation to the Affairs of *Gaul* or *Germany*. The Author enquires into the Origin of the *Franks*, whose Manners, Language, Religion, &c. he describes. The *Franks*,

as

A.C. 241.

The Character of the Franks.

as he tells us, were originally *Germans*, and are confounded by the antient Writers, under the general Apellation of *Germani*. The Word *Franci* is not to be met with in History, 'till the Reign of *Gordianus* *, when they invaded *Gaul*, the first time, and committed great Disorders there; but were, by the *Romans*, forced back into their own Country which bordered upon the *Rhine* towards *Mentz*, and extended itself to the Mouth of that River. Whether the *Franks* were a particular Nation, or a different People allied in defence of their common Liberties, is uncertain. They were a very warlike Race, and took such pleasure in a military Life, that they thought themselves happy when engaged in a War; whereas they looked upon Peace as the greatest Misfortune that could befall any Nation. They could not so much as sit down, with satisfaction, to their Banquets, but in their Armour, nor sleep quietly, but in their Helmets. They at first apply'd themselves chiefly to the Art of Navigation, and were so much given to Piracy, that *Constantine the Great* was obliged to chase them out of the Seas, and keep them shut up in their Harbours. But what particularly deserves to be taken notice of in the Character our Author gives us of the *Franks*, is, that they had so little regard to their Word, as to break the most solemn Engagements, upon the least Advantage in view; nay, *Vopiscus* † assures

* *Flavius Vopiscus* is the first that makes any mention of the *Franks*. In the Life of the Emperor *Aurelian*, he tells us, that he defeated the *Franks* who had over-run all *Gaul*. *FRANCOS irruentes*, says he, *cum vagarentur per totam GALLIAM, afflixit . . . unde iterum de eo facta est cantilena, mille FRANCOS, mille SARMATAS semel occidimus, mille, mille, mille, mille, mille PERSAS quarimus*. This Victory is commonly ascribed to the Emperor *Gordianus*.

† *Vopisc.* in *Proculo*, p. 247.

tures us, that the Breach of a Treaty passed amongst them for a Jest: FRANCIS, *quibus familiare est ridendo fidem frangere*. As to Religion, Language, Arms, Customs, &c. they were much the same with those of the *Germans*, which are described by *Tacitus* at length.

THE fourth Book contains an ample detail of the Wars undertaken first by *Diocletian*, and then by *Constantius Chlorus*, against the *Germans*; by *Constantine the Great* against the *Gauls*, and by *Julianus* against the *Franks*, who again attempted to invade *Gaul*, but were by him forced to repass the *Rhine*. As the *Gauls*, *Franks*, and *Germans* were concerned in the many Civil Wars, that broke out from the beginning of *Constantine the Great's* Reign to that of *Julian*, that is, from the Year 307 to 361, our Author gives us a particular account of them in this Book.

THE fifth Book is taken up chiefly with the Lives, Miracles, and Martyrdom of some Saints, who were either Natives of *Lorrain*, or lived in that Country. The Reader will find here an Account of the famous *S. Ursula*, who, with 11000 Virgins of Quality, and 60000 of a lower Rank, was sent by *Dionorus* or *Diodorus* King of *Cornwall* to propagate the Gospel, and their Species on the Continent. *Conan Meriadoc*, Chief of the *Britons*, who served the Emperor *Gratianus* against his Rival *Maximus*, having been created by the said *Gratianus*, King of *Armorica*, (called afterwards from its new Inhabitants, *Bretagne*) desired this supply of Maidens to instruct and increase his People, who had been much diminished by the Wars. These Virgins, instead of crossing the Channel, and landing in *Bretagne*, were driven into the Ger-
man

man Ocean, where some of them were cast away; but others with *Ursula* arrived safe at *Cologne*, where they were either put to death by the Infidels, or perished by their own hands, to prevent being defiled by the *Barbarians*. Our Author seems to have more good Sense than to give credit to such Chimerical Accounts; but however, as the supposed Reliques of these fabulous Virgins are exposed in *Cologne*, to public Worship, he is not for disturbing the Devotion of the People, with unseasonable Enquiries.

406. IN the sixth Book, he describes at length the Irruptions of the *Franks*, *Goths*, *Burgundians*, *Huns*, &c. into *Gaul*, their Wars with the *Romans*, who endeavoured to drive them out, the Conquests made by the *Goths* in *Italy*,
 410. the taking and pillaging of *Rome* by *Alaric*, the coming of *Attila* into *Gaul* in 451, at the head of Five hundred thousand Men, the War carried on by him there against the *Romans*, 'till he was defeated near *Chalons* by them in conjunction with the *Franks* and *Goths*, com-
 429. manded by *Aëtius*. Our Author relates in this Book the different Opinions of Authors concerning the Time and Place in which the *Franks* first settled themselves in *Gaul*, and concludes, in order to reconcile the various Opinions, that *Pharamond* having passed the *Rhine*, about the Year 240, at the head of some *Franks*, and possessed himself of that part of *Gaul*, which borders upon the said River, reigned there, while the other *Franks* extended their Conquests in *Thuringia*, where they had as many Kings as Cities or Cantons.

OUR Author begins his seventh Book, by acquainting us how the *Franks* came to possess them-

themselves of the City of *Treves*. *Avitus* having been chosen Emperor, in 455 at *Toulouse*, by the Troops that were under his Command, came the ensuing Year to *Treves*; where falling in love with the Wife of one *Lucius* a Senator of that City, he not only debauched her, but had even the impudence to brag of such a base Action before *Lucius* himself, who highly provoked at the Emperor's monstrous Behaviour, found means to deliver up the City to the *Franks*. After this, we have an account of the Conquests made in *Gaul*, first by *Childeric*, and afterward by *Clovis*, who drove the *Romans* quite out of *Gaul*. This King fell in love with *Clotildis* of the Royal Race of *Burgundy*, who promised to marry him, if he would embrace the Christian Religion, which he engaged to do, but delayed, till the *Allemands*, who had entered *Gaul*, and engaged his Army near *Zulk*, were upon the point of carrying the Day. Then he invoked the God of *Clotildis*, and vowed, that if he obtained the Victory, he would be baptized. Accordingly having carried the day, he was baptized at *Rheims*, by St. *Remigius*, together with above three thousand of his Soldiers, and *Albofede* his Sister. Afterwards he waged War with the *Visigoths*, and, having with his own hand killed *Alaric* their King, he overturned the Kingdom they had established in *Langue-doc*, and united that Country to his other acquisitions. He also conquered several petty Principalities, and a great part of *Burgundy*. He died in 511 at *Paris*, which he had made the Metropolis of his Kingdom.

His Kingdom was divided amongst his four Sons, viz. *Thierry*, *Clodomir*, *Childebert*, and *Clotaire*. *Thierry* had for his share *Aquitain*, and all that Country that borders upon the

Rhine from *Basle* down to *Cologne*, what lies between the *Rhine* and the *Moselle*, the Cities of *Treves*, *Metz*, *Toul* and *Verdun*, *Rheims* and *Chalon* upon the *Marne*, and whatever the *Franks* (whom we shall henceforth call *French*) possessed on the other side of the *Rhine*. He chose *Metz* for the chief City of his Kingdom, which was afterwards called the Kingdom of *Austrasia*. *Clodomir* was King of *Orleans*, *Childebert* of *Paris*, and *Clothaire* of *Soissons*. *Thierry* governed his Kingdom with great Prudence, Equity and Valour; he drove out the *Danes*, who with a powerful Army had invaded his Dominions, obtained signal Victories over the *Goths*, defeated the *Thuringians*, and reduced the Province of *Auvergne*, which had revolted. He died at *Metz* in 533, after having reigned 23 Years. The rest of this Book entirely relates to Ecclesiastical Affairs, such as are the founding of Churches and Monasteries, the erecting of Bishopricks, the Lives and Miracles of some Saints, the holding of Councils, &c.

531.

535.

Theodebert.

534.

The French in Italy.

THE eighth Book contains the most remarkable Transactions, with relation to the Kingdom of *Austrasia*, from the Year 533 to 610. King *Thierry* was succeeded by his Son *Theodebert*, who entering into an Alliance with his two Uncles *Childebert* and *Clotaire*, against *Godemar* King of *Burgundy*, drove him from the Throne, and confined him to a Castle, where he ended his days. After this he passed into *Italy*, defeated the *Goths* near *Pavia*, and possessed himself there of some strong Places; but the Distempers that began to reign in his Army, and the Scarcity of Provisions obliged him to march back to *France*, where finding his two Uncles at

at variance, he espoused the Cause of *Cbildebert*: but when he was upon the point of attacking *Clotaire*, who had fortified himself in the Forest *Aurelaunum*, he was prevented by a most violent Storm, which, breaking out on a sudden, was looked upon by all three as sent from Heaven on purpose to put a stop to all Hostilities. Wherefore laying down their Arms, and tenderly embracing one another, they were reconciled upon the spot. *Theodebert* then sent a powerful Army into *Italy*, commanded by one *Bucelin*, who took several strong Towns from the *Ostrogoths*, infomuch that *Totila* their King was glad to make an Alliance with *Theodebert*, against the Emperor *Justinian*, upon the following Conditions; viz. that they should join their Forces in order to drive the *Romans* quite out of *Italy*, divide that Country between them, and *Theodebert* chuse what part of it he liked best. Not long after the conclusion of this Treaty, *Theodebert*, hunting one day, was unfortunately killed by the fall of a Tree, which a wild Ox of an extraordinary size, in flying from the King, ran against with such violence, as to break it down. *Theodebert* was wounded, by one of the Branches, in the Head, so that he died the same day. This is what *Agathias*, who was contemporary with *Theodebert*, writes of that Prince. But *Gregory of Tours*, another contemporary Author, acquaints us, that *Bucelin* was sent into *Italy*, pursuant to the Alliance concluded between *Theodebert* and *Totila*, that he obtained there great Victories over *Belisarius* and *Narses*, subdued all *Italy*, possessed himself of *Sicily*, and enriched *Theodebert* with the Spoils of the conquered Nations; who, according to this Author, died of a Consumption, in the fourteenth year of his Reign.

540.

547.

An Alliance between Theodebert and Totila.

548.

Theode-
balde.

THEODEBERT left the Kingdom to *Theodebalde*, or, as some call him, *Thiebaut*, his natural Son; who at first made peace with the Emperor *Justinian*, but afterwards, at the instigation of *Bucelin*, and *Leutharis* *Bucelin's* Brother, entered into an alliance with the *Goths*. These two warlike Brothers over-ran *Italy*, putting all to fire and sword; but at last the *French* Army, being considerably weakened both by Distempers, and the departure of *Leutharis*, (who, not being able to endure the Heats of the Country, retired with a great part of the Forces,) *Narses* fell upon *Bucelin* near *Capua*, and was attended with such Success, that he not only routed the Enemy, but drove the *French* quite out of *Italy*, re-uniting to the *Roman* Empire all the Places they had possessed themselves of. Not long after *Theodebalde* died of the Palsy, having reigned only seven Years.

555.

Clotaire.

As *Theodebalde* died without Issue, his Kingdom should have been divided between *Childebert* and *Clotaire* his two Uncles, but *Childebert* yielded his share to *Clotaire*; who, being proclaimed King of all *Austrasia*, reduced at first the *Saxons*, who refused to pay the usual Tribute, but afterwards was defeated by them, and forced to make a Peace upon their Terms, which were no ways honourable to him. His Son also *Cramne*, Governour of *Auvergne*, revolted against him, and joining with *Chonober* Count of *Bretagne*, put the whole Kingdom into confusion. At last the two Armies having met, a general Engagement ensued, in which the Rebels were defeated, and *Cramne* himself made Prisoner. As this was the second time he had rebelled, *Clotaire* caused

His Son re-
bels, is de-
feated, and
put to
death.

560.

caused him, his Wife, and all his Children to be burnt. *Clotaire* himself died the Year ensuing at *Compiègne*.

CLOTAIRE left four Sons, of which the eldest, called *Charibert*, had the Kingdom of *Paris*, *Gontran* that of *Orleans*, *Chilperic* had the Kingdom of *Soissons*, and *Sigebert* that of *Austrasia*. *Sigebert* made *Rheims* his Place of Residence; and, in great part, subjected the Kingdom of *Chilperic*, who had attacked him: but in the midst of his Conquests he was barbarously murdered by two Assassines, hired for that purpose by *Fredegund*, *Chilperic's* Wife. *Duo pueri, says Gregory of Tours, cultris validis, quos vulgo Seramasaxos vocant, infectis veneno, maleficati a FREDEGUNDE Regina utraque ei latera feriunt.*

Sigebert.
562.

575.

CHILDEBERT, who succeeded his Father *Childebert* *Sigebert* when he was but five Years old, was no sooner of Age, than joining with the Emperor *Mauritius*, he marched into *Italy* over the *Alps* against the *Lombards*, in hopes thereby to obtain some footing in that Country. But from his *Italian* Expeditions (and he invaded that Country three times with very strong Armies) he reaped nothing but a very inconsiderable Booty, which cost him very dear; for besides the Expences he had been at, the best part of his Army died in that Country. However the losses he suffered abroad, were abundantly made up by the good fortune that attended him at home. *Gontran*, King of *Burgundy*, dying without Children, left *Childebert* the sole Heir of his Dominions, who without the least opposition, took possession of so considerable an Heritage. *Childebert* seeing himself thus aggrandized, and become on a sudden the most

powerful Prince of *Europe*, determined to imploy the whole Strength of his Kingdoms against *Fredegund*, who not only had been the chief Instrument of his Father's death, but also had made several Attempts upon *Childebert* himself. Having therefore raised a strong Army, and given the command of it to two most experienced Officers, he ordered them to march against *Fredegund*, who then governed the Kingdom of *Soissons*, King *Chilperic* being dead, and his Son *Clotaire* only nine Years old.

593. *Fredegund* no sooner heard that the Enemy had entered the Kingdom, than she with the utmost expedition drew together what Forces she could; and heading her Troops with her Child in her Arms, she charged *Childebert's* Army, which was incamped near *Troucy*, before they were aware, and with such Bravery and Resolution, that the best part of them were cut in pieces, and the others quite dispersed. *Paulus Diaconus* writes, that near thirty thousand *French* were killed upon the spot. *Fredegund* pursuing her Victory, entered *Champagne*, and putting all to Fire and Sword, advanced as far as *Rheims*, from whence she returned triumphant, and with a rich Booty, to *Soissons*. After this overthrow, *Childebert's* Army durst never more appear in the Field against *Fredegund*. *Childebert* died in 596, leaving the Kingdom of *Austrasia* to *Theodebert* his eldest Son, and that of *Burgundy* to *Tbierry*, his other Son, together with the Provinces of *Alsatia*, *Suntgau*, *Turgau*, and part of *Champagne*. *Theodebert* resided at *Metz*, and *Tbierry* at *Orleans*. As these two Brothers were under Age, *Brunechild*, or *Brunebaut*, their Grand-mother, had the Administration

Theode-
bert.

ministration of both their Kingdoms; on the other side, *Fredegund* governed the Kingdom of *Soissons*, during the Minority of her Son *Clotaire*, so that the whole *French* Monarchy was at this time ruled by two Women, highly incensed against one another, and both infamous for their monstrous Crimes. The remaining part of this (and the whole ensuing) Book is imployed in relating the Wars that broke out first between these two Queens, and afterwards between the two Brothers, and which ended in the ruin of *Theodebert's* Family, who having been taken in the famous Battle of *Tolbiac*, together with his Son *Merouée* (who by *Thierry's* orders was killed the same day) was first confined to a Monastery, and soon after put to death. Thus the Kingdoms of *Austrasia* and *Burgundy* were again united in the Person of *Thierry II.* who enjoyed his new Acquisitions but for a little while, dying in the 26th Year of his Age, and 17th of his Reign.

611.

The Kingdoms of Austrasia and Burgundy united in Thierry II.

THIERRY left four Children, but as they were all under age, and *Brunebaut*, who governed in their Minority, much hated by the whole Nation on account of her Cruelty, and other detestable Vices, *Clotaire* King of *Soissons* found means to have them excluded from the Crown, and himself proclaimed King of *Austrasia* and *Burgundy*. Queen *Brunebaut* endeavoured to oppose him, but being betrayed by her Generals, who were in *Clotaire's* interest, she was taken by *Clotaire*, together with three of *Thierry's* Sons, of which two were put to death upon the spot, and the third sent into *Neustria*, where he lived a private Life; the fourth disappeared, and was never afterwards heard of. As to *Brunebaut*, whom

The whole French Monarchy united in the Person of Clotaire II.

Clotaire charged with the Death of ten Kings, after having been racked with the most exquisite Torments that could be invented, she was tied by her Hair, one of her Hands, and one of her Feet, to the Tail of a wild Horse, and so dragged through the Camp till she died. *Clotaire* gave to his Son *Dagobert* the Government of all the Countries he possessed on the other side of the *Rhine*, and of the Kingdom of *Austrasia*. He signalized himself in the War he waged with the *Saxons*, who refused to acknowledge him King of *Austrasia* by paying the usual Tribute. He died in 628, and was succeeded by his Son *Dagobert*, who gave part of his Kingdom to his Brother *Charibert*, and soon after chusing to live a private Life, resigned the Kingdom of *Austrasia* to his eldest Son *Sigebert*, and that of *Burgundy* with *Neustria* to *Clevis* his younger Son. There happened nothing worth relating under the succeeding Reigns of *Clovis* II. *Childeric*, *Dagobert* II. *Tbierry* III. *Dagobert* III. *Chilperic* II. *Tbierry* IV. *Childeric* II. These Kings quite degenerated from the Valour of their Ancestors, giving themselves over to laziness and debauchery. Upon which, the Grand Marshals of the Kingdom did by degrees assume the Power, and Administration of public Affairs. Among these *Pepin* had the Administration of Affairs, during the space of twenty eight Years, under several Kings. His Son *Charles Martel* succeeded his Father in his Office and Power, which he rather augmented by his warlike Exploits, having expelled the *Saracens*, who about that time conquering *Spain*, fell also upon *France*. *Charles* took upon himself the Title of Duke of *France*, so that nothing remained to the Kings

Dagobert.

632.

Sigebert
III.

Kings but the bare Title and empty Name. At last, *Pepin* the younger, Son of this *Charles Martel* (who died in the Year 751,) having gained the great Men of the Kingdom over to his Party, deposed King *Childeric II.* and having put him into a Convent, got himself proclaimed King of *France*. This was readily approved of by Pope *Zachary*, who, being then alarmed with the growing Power of the *Lombards* in *Italy*, did all that lay in his power to oblige *Pepin*, and thereby gain such a powerful Protector. Thus the Crown of *France* passed from the *Merovingian* to the *Carolingian* Family.

744.

THESE are the chief Transactions related in the first ten Books ; the other ten of this first Volume rather contain the History of *Europe* (as the first that of *France*) than of *Lorraine*. What particularly relates to *Lorraine* has been by the Author inserted in his Preface, and by us in our last Journal, p. 361. to which I refer the Reader. This Country began about the Year 913 to be governed by Dukes, who were appointed by the Kings of *Austrasia* or the Emperors, and subordinate to them till the Year 1048, when the Emperor *Henry III.* gave the Investiture of this Dukedom to *Gerard* of *Alsatia*, who governed it in quality of Sovereign, as his Successors have done to this day. The greatest part of this History is taken up with matters relating to the Churches of *Treves*, *Metz*, *Toul*, and *Verdun* ; the Author gives us a distinct Account of their Bishops, of the Councils held there, of the Monasteries and Churches founded by the Kings of *Austrasia*, Emperors, &c. Our Author is so ingenuous as to acknowledge himself (and indeed with much reason)

reason) to have been guilty of two Faults in the compiling of this History; which are, that he is too minute, and that he sometimes (he might have said often) inserts Accounts that are foreign to his Subject. If we add to these two Faults a third, *viz.* that of being too prolix in whatever he relates, we shall have given our Reader a true Character of this Work. F. Calmet has annexed to this first Volume the following Pieces, *viz.* *Gesta Trevirorum*, written, probably, by one *Tbierry*, a Monk of the Monastery of St. *Matthias*, in the City of *Treves*, about the year 1012, and continued to the year 1152, by one *Gloschere* a Monk of the same Monastery; the Lives of several Bishops of *Metz*, *Toul* and *Verdun*, written by different Authors, the Histories of the chief Abbeyes and Monasteries of *Lorrain*.

ARTICLE L.

Georgij d'Arnaud *Lectionum Græcarum Libri duo*, in quibus *Græcorum* Scripta passim illustrantur & castigantur: Imprimis *Hesychij*, *Arati*, *Theonis*, *Oppiani* & *Apollonij Rhodij*. *Hagæ Comitum*, 1730. in 8vo.

That is,

Two Books of Greek Readings, in which the Works of the Greek Authors, especially of Hesychius, Aratus, Theon Oppianus, and Apollonius Rhodius are explained and corrected. By Georg d'Arnaud. Pag. 245. 1730.

TH

THE Author is already well known in the *Republic of Letters*, which is indebted to him for his critical and learned Remarks upon some *Greek Writers*, which we took notice of in our Number II. p. 106. We shall now give a short Account of this performance, beginning, as Mr. *Arnaud* does, with *Hesychius*, in whose *Lexicon*, tho' several very intricate Passages have been carefully cleared and corrected by some able Critics, yet many others, no less perplexed, have entirely escaped their Observation. These our Author takes care to correct, in his first Book, partly with conjectural, partly with very probable Emendations. We shall confine ourselves to the few following Passages.

1. Αἰχούρος ὄρθος ἢ ὀρθρος Κυπριοι, ἢ φωσ-
φός. This Passage lies, as our Author observes, under a great Mist, *Hesychius* having probably confounded the signification of these two like Words Αἰγούρος and Αἰχούρος, of which the first is the Name of a Mountain, and the other (which is also written Αἰχάυρος) is used by the *Greek Authors* for *Aura matutina* or *summum mane*. Mr. *Arnaud* is therefore of opinion, that instead of ὀρθός we ought to read ορος. *Apollonius Rhodius* mentions the Mountain *Angurus*, Lib. iv. V. 323.

Αὐτὰς ἐπεὶ Ἀγγουρον ὄρος, καὶ ἄπωθεν ἔοντα
Ἀγγούρου ορεος σκοπελον παρὰ Καυλιακοῖο.

Tarrhæus, or whoever is the Author of the Comment that goes under his Name, writes thus. Πλήσιον Ἰσθρου ποταμοῦ—πολλοὶ γράφουσιν Ἀγγουρον ὄρος, καὶ Ἀγγυρον ορος, καὶ Ἀγγύρου ὄρεος. Mr. *Arnaud* conjectures (the Authors thus

thus disagreeing about the true Name of this Mountain) that *Hesychius* had set down in his Lexicon the Word Ἀρχαυρος, to which Ἀρχαυρος being very like, he joined together the signification of these two Words. Ἀρχαυρος likewise is to be met with in *Apollonius Rhodius*, Lib. iv. V. 111.

Ἀρχαυρον κνώσσουσιν αλευάμενοι φάος ἡούς. Which Words are thus explained by the Scholiast. τὸν καιρὸν τὸν πλήσιον τῆς ἡμέρας, ὥστε το καλούμενον λυκόφως. περὶ γὰρ τὸν τοιοῦτον καιρὸν αἱ αὔραι πνεοῦσι. The Author of the *Etym. Magn.* p. 14. v. 41. gives this other derivation, Ἀρχαυρον — σημαίνει τὸ λυκόφως τὸ ὀρθρινόν, τὸ πλήσιον τῆς αὔρας αρχίαυρος, καὶ αρχαυρος. Αὔρα δὲ ἡ ἡμέρα οὕτως εὔρον εἰς τὰ Σχόλια τῶν Ἀργοναυτικῶν τοῦ Ἀπολλωνίου. *Propertius* has used the Latin Word *Aura* in the same Sense that the Greek Writers take the Word Ἀρχαυρος, Lib. i. Eleg. 16.

*Me mediæ noctes, me Sydera prona jacentem
Frigidaque Eōo me dolat aura gelu.*

II. Γήρεια, τὰ τῆς ἀκάνθης ἐξανθήματα, ἀπερ' ἔνιοι πάππους λεγούσιν. Mr. *Arnaud* reads here Γήρεια, and makes good this Emendation with the Authority of many Greek Authors. *Nicander Ther.* V. 330.

Σκίδναται ὡς γήρεια καταψυχθέντος ἀκάνθης.

Aratus Diosem. V. 189.

Ἡδὴ καὶ πάπποι λευκῆς γήρειον ἀκάνθης
Σῆμ' ἐγένοντ' ἀνέμου.

Nicander Alexiph. v. 126. uses this Expression, Γήρεια παππου.

Οἶάτε

Οἷά τε δὴ γήρεια νέον τεθρυμμένα πάππου
 Ηερ'. ἐπιπλάζοντα διαψαίρουσιν ἀελλαί.

Γήρεια and πάππος signify, properly speaking, says the Author, the dry Flowers (or rather the Down) of the white *Acanthus*. *Theocr. Idyll. vi. v. 15.* forms with them this nice Comparison :

Α δὲ καὶ αὐτόθι τοι διαθρύπλεται ὡς ἀπ' ἀκάνθας
 ταὶ καπυραὶ χაίται, τὸ καλὸν θέρος ἀνίκα φρυττει,
 καὶ φεύγει φιλέοντα, καὶ οὐ φιλέοντα διώκει.

Atqui illa ipsa ibi tecum fastu certat. Ut vero
 ab Acantho

Aridi capilli fugiunt cum grata ingruit æstas,
 Ita quoque amantem fugit, & aspernantem ipsa
 insequitur.

Our Author concludes thus. *Ex omnibus his exemplis liquet γήρεια ἔ πάππους esse Acanthi albi flores solis æstu arefactos, ἔ plumis aut levissimis pilis similes, qui minima aura agitantur, ἔ insequentes fugiunt ; recedentes vero sponte sua sequuntur.*

III. Εὐασθενεῖν, εὐπαθεῖν †. Εὐασθενὴς εὐπαθούσα, ισχυρά. Both the Alphabetical Order, and the Sense clearly convince us, says Mr. Arnaud, that we ought to read Εὐθενεῖν and Εὐθενὴς, which signify the same as the Verb Εὐπαθεῖν, i. e. *vigere* and *florere*, by which *Hesychius* expounds them. In this sense the Verb Εὐθενεῖν is made use of by *Æschylus Eumen. v. 912.*

Καρπὸν τε γαίης καὶ Βροτῶν ἐπέρρυτον,
 Ἀστοῖσιν εὐθενοῦντα μὴ κάμνειν χρόνῳ.

IV. Κόδρους, ὅς ἡμεῖς λέγομεν κρονικοὺς τινὰς τὸ ἀρχαῖον αὐτῶν ἐμφανίζοντας Ἀθηναίος, λαμπρὸς τῷ γενεῖ. *Meursius ad Lycophr. v. 1389.*
 I corrects

corrects this Passage thus: Κόδρους ἡμεῖς λέγομεν κρονικούς τινας τὸ ἀρχαῖον αὐτῶν ἐμφανίζοντας, Ἀθηναίους, λαίδρους τῷ ᾗθει. Mr. *Arnaud* cannot approve of this alteration as varying too much from the Text, which he thinks may be better rectified thus: Κόδρους ἡμεῖς λέγομεν κρονικούς τινας, τὸ ἀρχαῖον αὐτῶν ἐμφανίζοντες. Ἀθηναίους, λαμπρούς τῷ γένει. That the *Athenians* were called Κόδροι, is manifest from *Lycophron*, v. 1389. That those were also so called, who were remarkable for their Quality, it clearly appears both from the common Proverb Κόδρου εὐγενέστερος to be met with in *Diogenianus Cent. iv. Prov. 84.* and in *Lucianus Dial. Mort. v.* and from the following Words of *Achilles Tatius*, lib. vi. p. 387. Εἴτε ἐστὶ καὶ Κόδρου εὐγενέστερος, καὶ Κροίσου πλουσιώτερος.

Mr. *Arnaud* in his second Book corrects and expounds several Passages of *Aratus*, *Theon*, *Oppianus* and *Apollonius Rhodius*; the most remarkable are to be met with in Pag. 145, 146, 150, 155, 156, 162, 215, 221, 226, 231, 241. to which I refer such as relish this sort of critical Learning.

A R T I C L E LI.

The New Testament of our Saviour Jesus Christ, according to the antient Latin Edition, with Critical Remarks upon the literal Meaning in difficult places, from the French of Father Simon. By William Webster, Curate of St. Dunstan's in the West, in 2 Vol. 4to.
Printed

Printed for John Pemberton and Charles Rivington.

BEFORE we come to consider what our *English* Translator has done in this matter, we are naturally led to enquire into the Reasons, which moved so great a Man, as Father *Simon*, to render the antient *Latin Edition* of the *New Testament* into *French*, and of what use and assistance such his Version, and the critical Notes he has annexed to it, are, for the Instruction of the Reader, and his better understanding the Word of God.

I. FEW indeed, that are any ways acquainted with *F. Simon's* critical Skill, and his other Writings relating to the Holy Scriptures, can imagine, that, of all Men living, he wanted Abilities to have given the World a New Translation of the Bible from its Original Languages; but the thing was, that the Difficulty of the Undertaking deterred him from it, and the Practice of other Nations, generally translating from their own old Versions, led him to that *Latin* one of *St. Jerome*, published by the Popes *Sextus* the Vth, and *Clement* the VIIIth: not that he thinks that the *Hebrew* or *Greek* ought by any means to be neglected in such a Work; and therefore in his Notes he has joined the Original Text with the *Vulgate*, where there seems to be any Incongruity between them, in which case he always adheres strictly to the *Original*.

“ The Copy of any writing, says *Monf. de Sacy*, like that of a Picture, should be exact to the Original, and just and faithful, rather than fine and elegant.” For which Reason
Father

Father *Simon* lays down these Rules, which himself, in his Version has religiously observed; viz. 1st, That a Translator should have always the Original Text in his eye, because (as he shews in several Instances) the *Vulgate* is frequently obscure and ambiguous. 2^{dly}, That he should be well acquainted with the *Greek* of the Evangelists and Apostles, (which is a kind of *Synagogue Greek*) and will set him right in many difficult Places. 3^{dly}, That he ought in his Version, not to depart from the Air of the Original, but retain some *Hebraisms*, especially where they are of familiar use, and do not too much disturb the Sense. And, 4^{thly}, That he ought by all means to retain such Words, as are generally called *Sacred*, viz. *Baptism*, *Faith*, *Penance*, *Angel*, &c. such as are of a peculiar Emphasis, and such as are of a foreign Derivation, and cannot well be translated into any other Language without tedious Circumlocutions.

THESE are the Rules which he prescribes to himself in the course of his Version; and the Reason of his adjoining his critical Remarks, is merely to supply its Deficiencies, by explaining more fully what may happen to be expressed ambiguously, (which is a Fault attending the best Translations) or what, in the Original, is delivered in Terms too general, or too concise, or perhaps in proverbial Speeches.

II. THOSE who have experienced the Power and Compass of each Tongue, must needs allow, that, though the *English* be not so neat and elegant, 'tis certainly more strong and expressive than the *French*: but, upon the Presumption of their Equality, our *English* Trans-

Translator certainly succeeds to this Advantage; that, besides the Helps, which F. *Simon* borrowed from the Original and other *French* Translations, Mr. *Webster* had both F. *Simon's*, and our common *English* Version before him, which, with a small Comparison, will be found to excel that of Mr. *de Sacy*, Mr. *Amelote*, the Fathers of the Oratory, and the Messieurs of the *Port-Royal*. And as this Work was greatly encouraged by a very learned and honourable Gentleman, chiefly “ for the Use of many of
 “ the Clergy, who may not have the Oppor-
 “ tunity of reading *French*, but yet would be
 “ glad to borrow all possible Assistance to-
 “ wards the right Understanding of those Sa-
 “ cred Writings, which it is their immediate
 “ Employment to study and explain; ’twould
 “ be a Reproach not only to them, but to
 “ the Judgment and common Sense of Chri-
 “ stians, to be forward to encourage a new
 “ Edition of a *Virgil*, an *Horace*, or a *Terence*,
 “ and yet be incurious to see the Observations
 “ of Men of uncommon Erudition and Ca-
 “ pacity, upon a Book, dictated by the Spi-
 “ rit of God. For, if a few various Read-
 “ ings, or uncertain Conjectures, concerning
 “ the Meaning or Beauties of a *Classick*, de-
 “ serve the Notice and Encouragement of the
 “ Publick; how much more does that Man
 “ deserve it, who has employed his extensive
 “ Learning, and truly critical Genius, upon
 “ the most noble and valuable Subjects; upon
 “ a Book, in short, which contains the most
 “ important Truths that ever were published,
 “ and which alone can direct us to our true
 “ and eternal Happiness?” And indeed, if a
 literal Interpretation of the Scriptures be at
 any time needful, ’tis in this *Allegorical* Age of

ours, when, not only the Prophecies of the *Old*, but the Miracles of the *New Testament*, and the common Actions of our Saviour's Life, recorded by the Evangelists, are to be understood (as some maintain) not in their *plain* and primary, but in a *Figurative* and *Cabalistical* Sense. What has prevailed with these Men (if we can suppose any thing besides the Affectation of Singularity) to reject the *literal* and most obvious Meaning of Scripture, is their Inability to account for some particular Passages thereof, without the Implication of some Absurdities or Contradictions: but now this Difficulty is happily removed by these short Commentaries, adjoined to the Text, which clear up all seeming Incongruities, and establish the true, *i. e.* the *literal* Sense of the Scripture, upon a rational Foundation: nor is it to be doubted, but that, if Men would more carefully attend to the true Sense of the Word of God thus established, there would be less reason (than there is at present) to complain of their *deating about Questions and Strifes of Words, whereof cometh Envy, Strife, Railings, evil Surmizings, perverse Disputings of Men of corrupt Minds, and destitute of Truth.*

ARTICLE LII.

The PRESENT STATE of Learning.

COPENHAGEN.

MR. Lewis Holtberg, one of the Professors in our University, is preparing a second Edition of his *History of Denmark and Norway in Danish*. The first Edition was publish'd
last

last Year, and sold off in a very little time. He designs to translate that Work into *High-Dutch*.

AUGSBURG.

MR. Luke Schroek, Doctor of Physick, Count Palatine Noble of the Empire, Physician to the Emperor and to this City, and President of the *Academia Curiosorum Naturæ*, died here in the 84th Year of his Age. He was born here on the 20th of September 1646. He has given his Library, which contains a great number of curious and valuable Books, to our public Library. Here is a Catalogue of the most remarkable Books he publish'd:

Pharmacopœa Augustana restituta, first printed in the Year 1673, and reprinted in 1684, with large Additions.

Defensio Pharmacopœæ Augustanæ, 1674.

Memoria Welschiana, 1676.

Methodus medendi Walæo-Welschiana, 1679.

Observationes Physico-Medicæ Helwigianæ notis auctæ, 1680.

Decades decem Curationum & Observationum Welschianarum, 1681.

Historia Moschi, 1688.

Memoria secularis Collegii Medici Augustani, 1688.

KIEL.

DR. Frisen has publish'd *Demonstratio exegetica de nonnullis valde notatu dignis modis, quibus Vetus Testamentum in Novo allegatur, &c.* He often confutes Surenhusius.

HELMSTADT.

THEY have printed here Jo. Frid. Noltenii, Principalis Anna-Sophianæi Schenningensis Conrektoris, *Lexicon Latinæ Linguae Antibarbarum. Præmittitur ejusdem Oratio de hodierno Linguae Latinæ cultu negligentiori.* In 8°.

HAMBURGH.

DR. Jo. Albertus Fabricius has publish'd *Conspectus Thesauri Litterarii Italiæ, præmissam habens, præter alia, Notitiam Diariorum Italiæ Litterariorum, Thesaurorumque ac Corporum Historicorum & Academiæ. Subjuncto Peplio Italiæ Jo. Matthæi Toscani.* In 8vo. *Toscanus's Peplus* was first printed at Paris by Frederic Morel in the Year 1578, with this Title: *Peplus Italiæ Jo. Matthæi Toscani. Opus in quo illustres Viri, Grammatici, Oratores, Historici, Poetæ, Mathematici, Philosophi, Medici Jurisconsulti, (quotquot trecentis abhinc annis tota Italia floruerunt) eorumque patriæ, professiones, & litterarum monumenta, tum Carmine tum soluta Oratione recensentur. Ad Antonium Ebrardum San-Suplicianum Episcopum & Comitem Caduriensem.*

Mr. Hubner, the Son, has publish'd a Latin Poem of Mr. Laufer, containing the *Life of Edzard I. Count of Ost-Friesland*, who died in 1528, and added to it a Genealogical Table of the Princes of that Name.

He has also publish'd an old Piece or Legend concerning a Host, which having been stabbed by the Jews, bled: *Nicolai Marescalci Thuri Mons Stellarum, sive Historia de Hostia Sternbergensi à Judæis Anno 1492 confossa & cruenta.* In the Preface he gives us a Catalogue of all the
I Historians

Historians of the Dutchy of Mecklenburg both Printed and Manuscript.

G E N E V A.

MEssieurs Perachon and Cramer will print, with all convenient speed, *Magna Bibliotheca Ecclesiastica : sive Notitia Scriptorum Ecclesiasticorum, in qua Ordine Alphabetico continentur cujuscunque Religionis ac Sectæ Scriptores, qui Christianæ Religionis vel patrocinati sunt, vel adversati ; simul & concilia omnia, tam generalia, quam particularia ; Pontifices Romani, & eorum Bullæ, tum quæ in Bullario, tum quæ extra Bullarium habentur ; Religiosorumque Ordinum Fundatores ; Scriptorum ortus, ætas, doctrina, præcipuæ res gestæ, &c. Eorum opera, genuina, spuria, dubia, supposititia, deperdita, edita, atque inedita : varicque illorum Editiones ; additis, ut plurimum, de singulorum doctrinâ ac stylo Eruditorum judiciis. Præmissis Historiæ Ecclesiasticæ, cum Veteris, tum Novæ, Compendio, cujuslibet seculi conspectu, & Prolegomenis necessariis. Cum Duplici Indice Chronologico, altero Scriptorum, Conciliorum altero. Omnia ab orbe condito, ad præsens usque seculum. Operâ & studio H. P. L. J. V. D. C.*

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 “ modo, disponere institui. Præterquam quod
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 “ modo, disponere institui. Præterquam quod
 “ enim omnia in eo obvia quærenti se ultrò ob-
 N n 3 jiciunt ;

“ jiciunt; scriptores sunt non pauci, iique aut
 “ ignotæ penitus, aut incertæ admodum ætatis,
 “ qui in ordinem Chronologicum referri non
 “ ita facilè potuissent. Quorum tamen certò
 “ perspectum est seculum, in Margine apposui,
 “ ut & legentium oculis sese statim offerat, &
 “ sua Eruditos spes non fallat, Indicem Chro-
 “ nologicum ad calcem operis præterea subjeci,
 “ in quo & Scriptoris cujusque ætatem, & Coæ-
 “ taneos reperire omnibus liceat. Duplicem de
 “ singulis Auctoribus, quantum materies sup-
 “ peditavit, contexui Articulum, quorum alter
 “ uniuscujusque ortum, Religionem, opiniones,
 “ præcipuas res gestas exhibet: alter verò e-
 “ jusdem opera, genuina, dubia, supposititia,
 “ fragmenta, deperdita, edita, inedita, variaf-
 “ que eorum Editiones complectitur: additis,
 “ ut plurimum, de eorundem doctrinâ, ac
 “ stylo Virorum Doctorum judicio & censurâ.
 “ Quæ omnia ex diversis, quotquot suppetere
 “ potuerunt, absque ullo partium studio, imo
 “ suum cuique ex animo tribuens, fontibus de-
 “ promere enixus sum. Verùm ut alii haud
 “ dubiè sunt benè multi, quos vel ignotos, vel
 “ obsignatos, adire non licuit, undè tamen
 “ plura juvaret haurire; Eruditos Virqs enixè
 “ obtestor, quotquot promovendæ rei literariæ
 “ studio tenentur, ut suis me juvare consiliis,
 “ cœptamque Collectionem monumentis novis
 “ ditare non detrectent, siquidem non fato
 “ functos tantum Scriptores, sed & eos, qui
 “ superstites quotidianis scriptionibus inclares-
 “ cunt, complecti est animus.”

BOURDEAUX.

THEY have printed here *Les Memoires*
de Mons. de la Colonie, Maréchal de Camp
des Armées de S. A. E. de Baviere, 2 Vol. in 8vo.

They

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They contain the History of the late War, from the Peace of *Ryswick* to the last general Peace, the Transactions in *Italy*, *Spain*, *Hungary*, &c. intermix'd with the Author's own Adventures.

L Y O N S.

FATHER *Colonia* has publish'd the second Volume of his *Histoire Litteraire de la Ville de Lyon, avec une Bibliotheque des Auteurs Lyonnais, sacrés & profanes, distribués par siècles*, in 4to. This History begins with the VIIth Century, and ends with this present Year 1730.

The Author of the *New System of Musick* has given us another Piece, call'd, *Alphabet pour apprendre la Musique & le Plain-chant aux jeunes gens, facilement & en peu de tems*.

P A R I S.

THEY have re-printed privately the *Histoire du Peuple de Dieu*, by *Father Beruyer*, a Jesuit, in four Volumes in 4to. As the Author has turn'd the History of the Bible into a sort of Romance, the Jesuits being sensible of the prejudice this may do them, are preparing a new Edition of that Book, which will be very different from the first.

Les Oraisons de Ciceron, traduites en François, avec des Notes critiques & historiques: par Monsr. de Villefort de l'Academie Royale des Sciences: 8 Vol. in 12ma.

Dom *Claude de Vic*, and Dom *Joseph Vaisset*, have publish'd the first Volume of their History of *Languedoc: Histoire Generale de Languedoc, avec des Notes & les Pieces justificatives, composée sur les Auteurs & les Titres originaux, & enrichie de divers Monumens. Par deux Religieux Benedictins de la Congregation de Saint Maur. In Folio.*

The first design of writing this History is owing to M. le Goux de la Berchere, Archbishop of Narbonne. Dom Gabriel Marchand and Dom Pierre Auziere were employ'd in it from 1709 to 1715, and collected several Materials; but cou'd not go on, by reason of their great Age and other Employments. This first Volume carries the History of that Province to the year 877.

La Nullité des Ordinations Angloises, démontrée de nouveau, tant pour les Faits que pour le Droit, contre la defense du R. P. le Courayer, Docteur d'Oxford & Chanoine Regulier de Sainte Genevieve, Par le R. P. le Quien, Professeur en Theologie, de l'Ordre des Freres Prêcheurs. 2 Vol. in 12mo. [The R. F. le Courayer will soon publish an Answer, wherein the disingenuity and false reasoning of F. le Quien shall be fully detected and confuted.]

Projet pour perfectionner l'Orthographe des Langues d'Europe. Par M. l'Abbé de S. Pierre. In 8vo.

Histoire Romaine depuis la fondation de Rome; avec des Notes Historiques, Geographiques & Critiques, des Gravures en taille-douce, des Cartes Geographiques, & des Medailles. Par les RR. PP. Catrou & Rouillé de la Compagnie de Jesus. In 4to. Tom. xiii, xiv, xv, xvi. from the year of Rome 608 to 705.

Dom Jacques Martin, a Benedictine of the Congregation of St. Maur, Author of the *Religion des Gaulois*, and some other Books, has publish'd two Volumes in 4to, entitled, *Explications de plusieurs Textes difficiles de l'Ecriture, qui jusqu'à present n'ont été ni bien entendus ni bien expliqués par les Commentateurs, avec des regles certaines pour l'intelligence du sens litteral de l'Ancien & du Nouveau Testament.* Illustrated with

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with Copper-plates. This Work having been misrepresented by some ill-designing people, a stop was put to the Sale of it for some Weeks.

Parallele des differentes manieres de tirer la pierre hors de la Vessie: par Henry-François le Dran, de la Societé Academique des Arts, Chirurgien Juré à Paris, & de l'Hôpital de la Charité. In 8vo. The Societé Academique des Arts was lately instituted at Paris, with the King's permission, and under the protection of his Highness the Count de Clermont, a Prince of the Blood.

Voyage du Chevalier des Marchais en Guinée, Isles voisines, & à Cayenne; fait en 1725, 1726, 1727: Contenant une description très-exacte & très-étendue de ces pays, & du Commerce qui s'y fait. Enrichi d'un grand nombre de Cartes & de Figures en taille-douce, & donné au Public par le R. Pere Labat de l'Ordre des Freres Prêcheurs. 4 Vol. in 12mo.

Nouvelles Pensées sur le Systême de Mons. Descartes, & la maniere d'en déduire les Orbites & les Apbelies des Planetes: par Mr. Jean Bernoulli, Professeur des Mathematiques à Bâle, &c. In 4to. This Piece has got the Prize propos'd by the Royal Academy of Sciences for the year 1730.

THE Second Volume of the Science of Engineers, by M. de Bellidor, is now in the Press, and will appear under the Title of Hydraulic Architecture, or the Art of constructing Sluices, Dykes, Piles, Moles, Risbanks, Light-houses, Docks, as also of Basons, Canals, Causeys, Bridges, and Aqueducts, &c. Together with a copious Dictionary of the Terms used in Military, Civil, and Hydraulic Architecture or Engineering. This Volume will be published in three Months; and the Third in a Year, and

and is to bear the Title of a Continuation of Modern Architecture, and is to treat of Wainscots, of Windows, of Chimneys, &c. of Locks, Balconies, &c. Together with what relates to the Decoration of Gardens, Parterres, Stair-cases, &c. Printed for *Claude Jombert*.

H A G U E.

WE have now an entire Translation of the *Annales de Tacite avec des Notes politiques & historiques*. Mr. *Amelot de la Houssaie* begun that Work, and carried it to the XIII Book: the XIV, XV, and XVI are done by another hand, and just publish'd, in 2 vol. 12mo.

The States of *Holland* and *West-Friesland* have issued out a *Placaert*, dated *September* the 20th, forbidding the Use of the Office of Pope *Gregory VII.* in all the Churches of the *Romish* Communion in their Dominions. In the Preamble they observe, That an Abuse in divers respects has been made of their Indulgence, in conniving at the Exercise of divine Service according to the Church of *Rome*, without causing the *Placaerts* formerly publish'd against the Exercise thereof, to be put in execution; even so far as to print publickly in the Provinces of *Holland* and *West-Friesland*, for the Use of the *Romish* Churches, either separately, or at the end of what they call a *Directorium* or *Breviary*, the Office call'd that of Pope *Gregory VII.* published at *Rome* by Papal Authority, the 25th of *September*, 1728; altho' the said Office cries up as a laudable Action, the Enterprize of this Pope in excommunicating an Emperor of the *Romans*, depriving that Prince of his Kingdom, and absolving his Subjects from the Fidelity they had promised to him; and that

that they are not ignorant that divers Powers of the *Romish* Communion look upon this Enterprize of *Gregory VII.* to be so seditious, so contrary to the public Peace, and of so dangerous consequence, that they will not allow any Use to be made thereof in their Dominions: And moreover, that it is also too evident that they have made use of divers Stratagems for introducing among the *Roman* Catholics of the United Provinces, the famous Constitution *Unigenitus*, and that they are continually labouring to oblige them to accept it as a Rule of Faith, notwithstanding that not only the Protestants, but also many eminent *Roman* Catholics do with great reason find the said Constitution to be contrary to the Foundations of public Tranquillity, and the Security of the Persons and Government of supreme Authority: For these Causes, they have thought proper, for the Preservation of public Peace, for the Security of the Government, and the truly Reformed Protestant Religion, to decree and order, against the Enterprizes and Machinations of the Adherents to the *Romish* See,

First, That the least Use shall not be made in the Provinces of *Holland* and *West-Friesland*, either in Public or Private, of the said Office of Pope *Gregory VII.* upon Penalty that those *Romish* Priests who shall offend against the same shall be effectually punished as Disturbers of the public Peace; and that those *Romish* Churches, Chapels, or other Assemblies in which the said Office shall be used for the future, shall be shut up for the space of six Months.

Secondly, That the said Office shall not be printed in the said Provinces, nor brought from abroad to be published, or sold either separately
or

or as it is printed at the End of the *Directorium* of the Mass and Ceremonies of the Church of *Rome*; and that no mention shall be made thereof in the ensuing Editions of the said *Directorium*: And all this upon the Penalty of a Fine of 1000 *Florins* from any Person that shall offend in these Cases, the half of which shall go to the Officers, and the other to the Informer; and also to be deprived of the Benefit of Trade.

AMSTERDAM.

THE following Book, which is just printed, will by no means please the Jesuits: *Parallele de la Doctrine des Payens avec celle des Jesuites & de la Bulle Unigenitus, sur l'etat de pure nature, & sur les forces naturelles du libre arbitre de l'homme.* In 8vo.



C A.

Des Livres nouveaux que NICOLAS PREVOST & Comp. Libraires vis-à-vis Southampton-Street in the Strand, ont reçu des Pays Etrangers pendant le Cours du mois d'Octobre 1730.

LE Nouveau Theatre Italien, ou Recueil General des Comedies représentées par les Comediens Italiens ordinaires du Roy. Nouvelle Edition. Augmentée des Pièces nouvelles, des Argumens de plusieurs Auteurs qui n'ont point esté imprimés, & d'un Catalogue de toutes les Comedies représentées depuis le Retablissement des Comediens Italiens. 8 vol. 12mo. à Paris 1729.

Le Belier, Conte, par M. le Comte Antoine Hamilton. 12mo. à Paris 1730.

Les Freres Fumeaux, nouvelle Historique tirée de l'Espagnol, par Monf. Milon de la Valle. 12mo. à Paris 1730.

Les quatre Facardins, Conte, par M. le Comte Antoine Hamilton. 12mo. à Paris 1730.

Histoire de Fleur d'Epine, Conte, par M. le Comte Antoine Hamilton. 12mo. à Paris 1730.

Reflexions curieuses d'un Esprit des-interressé sur les Matieres les plus importantes au salut, tant Public que Particulier, avec des Remarques, 12mo. à Cologne 1678. (1730.)

Histoire du Vieux & du Nouveau Testament en vers, avec des Remarques par Jean de la Brune. 8vo. Amsterd. 1731.

Instruction d'un Pere à son fils, sur la Maniere de se conduire dans le Monde, par M. Du Puy. 12mo. à Paris 1730.

Rerum Italicarum Scriptores, ab Anno Æræ Christianæ 500, ad 1500. Quorum potissima Pars nunc primum in lucem prodit ex Ambrosianæ, Estensis, aliarumque insignium Bibliothecarum Codicibus. Ludovicus Antonius Muratorius. &c. collegit, ordinavit, &c. Fol. Tome 16. faisant le vol. 18.

Memoires de la Vie de Theodore-Agrippa d'Aubigné, Ayeul de Madame de Maintenon, écrits par lui-même. Avec les Memoires de Frederic Maurice de la Tour, Prince de Sedan, une Relation de la Cour de France, an 1700. par M. Priolo, Ambassadeur de Venise, & l'Histoire de Madame de Mucy, 12mo. à Amsterdam 1731.

Nomenclator Trilinguis, usitatoria rerum nomina continens; in quo, Præter Genus & Declinationem Nominum, notatur etiam Syllabarum Quantitas. Adjicitur verborum & adjectivorum Sylvula, unâ cum Proverbiis Miscellaneis ducentis & duodecim, In Puerorum Ingenuorum gratiam, qui cum Latinis Gallica conjungunt. Editio quarta, Auctior & Emendatior. 8vo. Lond. 1731.

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